

VINDICIÆ GRATIÆ.

PLEA FOR  
GRACE.

MORE ESPECIALLY  
THE GRACE  
OF FAITH.

OR,

Certain LECTURES as touching the  
Nature and Properties of GRACE and  
FAITH: Wherein, amongst other  
matters of great use, the maine  
finew of ARMINIUS doctrine  
are cut asunder.

DELIVERED BY THAT  
late learned and godly man *William*  
*Pemle*, in Magdalen Hall  
in Oxford.

---

AUG. de Grat. & lib. Arbitr. cap. 16.

*Certum est nos velle cum volumus: sed ille facit ut velimus bonum. — Certum est nos facere cum facimus: sed ille facit ut faciamus prebendo vires efficacissimas voluntati.*

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LONDON,

Printed by R. YOUNG for I. BARTLET, at the  
golden Cup in Cheape-side. 1627.



VINDICIA GRATIA.

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GRACE

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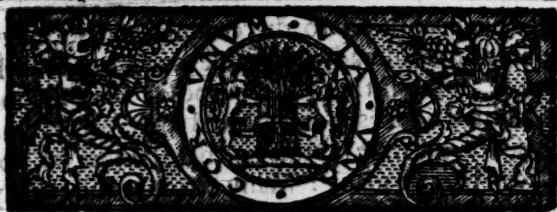
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And the Great Infidelities of the

МОДИО

Golden Cup in Chicago, 1897.  
Printed by R. V. Oving for J. B. Hart, 1897.



TO THE RIGHT WOR-  
shipfull *Nathanael Stephens*  
Esquier, Grace and Peace  
*from Iesus Christ.*

S I R,



Bookes are more necessary in a  
state than arms: Arms are to de-  
fend us from the invasion of foes,  
bookes are to preserve us from the  
infection of errors; enemies can  
but kill the body, errors endanger  
the soule. There are crept into the Churches, a  
number of false opinions; some that oppugne, o-  
thers that obscure the grace of God. The earth is  
of it selfe prone enough to bring forth weedes, but  
should one withall sow tares, we should have much  
ado at harvest. Our hearts are ranke enough to  
breed errors, and our wits cunning enough to de-  
fend them: but the scripture tells us, that the en-  
vious man comes and sows the tares of false opini-  
ons; and of weedes tares are the very worst: sith  
therefore errors are so plenty, bookes cannot but  
be very necessary. Tis true there be many, and it

may bee, according to the complaint, too many bookes abroad already; because many bee to little purpose, some little to the purpose: but of good and learned bookes, bookes fitted to the errors and diseases of the time (as this is) there neither be, nor well can bee too many: Many errors require many bookes. Nay, I may safely say, that many bookes are more necessary now than ever; for that wee are fallen into the very age of the Church, wherein as diseases in the body, so errors, the sicknesse of the soule, doe and must abound: For errors are necessary evils in the Church, that they that are approved may be made manifest, saith Saint *Paul*, And this is all that Satan hath gotten by stirring up the corrupt witts and pens of many abroad (and some at home) to write they care not what. Now wee doe begin to see, that Truth is the daughter of time: Truth is never new, but let an old Truth be newly proposed, and at first wee suspect it, let it settle a little, and in time truth gains ground, and wins upon the judgement and consciences of men; but erroneous opinions just like new fashions, when they are first on foote many doate upon them, give them but some time, and they grow stale and vaine: so now what by the decrees of Synodes, and the writings and preachings of the learned Time, hath brought it so about, that there are few Schollars or others that minde these matters, but doe begin to see thorow the conceits of the Arminians. Though then this treatise might have beene abroad sooner, yet I dare promise that it comes not in too late; for hee that reads it with judgement shall soone see, that in the

do-

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THE EPISTLE.

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doctrine of *Arminius*, there is more wit than truth.

I doe here commend it to your reading, as to one whom the Lord hath made willing to learne, and able to judge, as also under your name unto the good of the Church, to stand as a testimony of my duty and love unto you, and of your zeale and love unto the truth.

*Yours in the Lord Iesus,*

RICH: CAPEL.

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choosing of students, there is more within truth.  
I do here commend it to your reading, as to one  
whom the Lord hath made willing to learn, and  
where to judge, as also under your name into the  
good of the Church, to stand as a testimony of my  
kindness and love unto you, and of your zeale and love  
unto the truth.

Yours in the Lord I am,

RICHARD CARR.



To all that love and desire the grace  
of God, and the glory of his grace  
in IESUS CHRIST.

**M**Y deare and beloved brethren in Christ,  
who are sensible of the dangers of these  
dayes, and of the misery of this sinfull age  
(wherein the heresies of the old condemned  
heretiske Pelagius, that notable profest  
enemy of Gods grace, are againe revived and raised up  
out of the bottomlesse pit, by the malice and subtiltie of  
the restlesse enemy of mankind that old Serpent the  
Divell, working powerfully in and by that new upstart  
sect of Arminians, the wolves of this age, who comming  
abroad in sheepes clothing, and bearing the name of Pro-  
testants, yea professing themselves Preachers of the  
Gospel in the reformed Churches, are indeed Pelagian he-  
retickes, and disciples also of blasphemous Sererus and  
Socinus; yea and also have joyned hearts and hands in  
many maine fundamentall errors with the Papists our  
enemies, of the Romish Religion and faction) I doubt not  
but that as you grieve and sorrow in your soules to see  
this smoke of pestilent heresies ascending upon the face  
of



of our land, obſcuring the light, and eclipsing the glory of our Church: ſo you do in your hearts earneſtly deſire to be made partakers of ſuch worthy works & painful labours of Gods faithful Miniſters, as are in all probability like to prove by Gods grace and bleſſing moſt powerfull and effectuall meanes, both for the eſta bliſhing of your hearts in the love of Gods truth, and in the knowledge of the true doctrine of his grace, and alſo for the confirming of your minds, that they may neyther be daunted with the reproachfull calumnies and ſlanders, nor troubled and entangled with the deceitfull cavils and carnall reaſons, which theſe ſubtile Sapiſters have deviſed againſt Gods ſacred truth in our Church profeſſed: And therefore I doe preſume to commend unto you this enſuing Treatiſe, which I (having occaſion to peruſe it while it was under the Preſſe) doe perceive to be, as moſt neceſſary for theſe times, ſo alſo moſt excellent and profitable for your purpoſe. For I finde in it, firſt, the doctrine of truth concerning the grace of God, and the powerfull worke of grace in the effectuall calling, converſion and regeneration of the elect, moſt plainly propounded, and ſtrongly proved out of the ſacred Scriptures: Alſo true ſaving and juſtifying Faith moſt accurately deſcribed & unfolded, with the whole nature and all the ſpeciall properties of it, by which it may be diſtinctly knowne and diſcerned from common fading hypocriticall Faith. Secondly, the maine errors of Arminians and Papiſts, and their moſt groſſe abuſes about univerſall grace, and mans free-will, and power in working his owne ſalvation, truly related; their calumnies and ſlanders of our Churches doctrine, detected and diſcovered, and their principall arguments, carnall reaſons and objections,

with

with wonderfull brevitie and singular dexteritie answered and refuted. Thirdly, by the way the authority, perspicuity and certainty of the holy Scriptures strongly maintained, and Popish errors about the uncertainty and obscurity of them, beaten downe by strength of reason and by the word of God, as by a hammer that beates the rockes in pieces.

Though the style and maner of handling be somewhat Scholasticall, fitted and applyed to the place and persons where and among whom these Exercises were first performed (to wit, in one of the Schooles of the Prophets in the famous Vniversity of Oxford): yet I assure my selfe that whosoever reads this booke with good attention and understanding, shall finde the Authors meditations therein so thoroughly digested, and the nature, properties and proper acts of Grace and Faith so distinctly layde downe and accurately distinguished, that he shall reape to himselfe much profite and comfort thereby, and shall with me admire the grace of God abounding toward the Author, in all wisdom, and in all knowledge, lively sense and utterance of heavenly and supernaturall mysteries, far above all which can be expected from, or is ordinarily found in one of his age and yeares. If, as we know trees by their fruit, so we may passe our sentence upon the composer of this Treatise, by his work, we cannot conceive or speake lesse of him, but that as hee was from his childehood trayned up in the Schooles of learning, and had profited above his equals in the studies of the best arts, humane & divine, so undoubtedly he hath from his tender yeares beene thoroughly disciplined in the Schole of Christ, and hath by much and daily experience of af-

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flicti-

fictions and manifold temptations in himselfe, and of  
 the inward sensible operations of Gods spirit and grace  
 in his owne soule, attained to this high measure of hea-  
 venly knowledge and understanding, whereof he hath  
 here given us a lively experiment. It is not the most  
 strong out stretched arme of humane reason, nor the  
 most swift and farre flying arrow of the sharpest natu-  
 rall wit, nor the farre extended lines of long continued  
 studies, which can reach so high to these heavenly and  
 supernaturall mysteries: It is onely the holy spirit of  
 grace comming upon all these, taking possession of mans  
 soule, dwelling in him, and making him a new creature,  
 which brings this kind and measure of profound wisc-  
 dome, and this distinct knowledge of divine things: yea  
 by the fiery tryall of inward temptations onely doth that  
 blessed spirit drive the thirstie soules of Gods militant  
 Saints to digge and dive so deep into the fountaines of  
 the sacred Scriptures, and to draw such living waters  
 from the very bottome of those wells of salvation. In a  
 word, as the Apostle saith of yongue Abel, that by Faith  
 having offered up a more excellent sacrifice than his  
 elder brother Cain, he by it obtained witness that he  
 was righteous, God testifying of his gifts, & by it he being  
 dead yet speaketh, Heb. 11. 4. so I will not doubt nor bee  
 affraid to say of the godly and learned Author of this  
 Booke (who having offered up to God in a publike place  
 these exercises, as the first fruits of his heavenly lear-  
 ning, did not long after leave this world in the flower of  
 his age, and ascended up into that supercelestiall glory, so-  
 wards which he had ever bent all his studies and desires,  
 and which alwaies hee had sought after in the whole

concluse

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## To the Christian Reader.

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course of his life) that by faith hee, though yongue in yeares, hath offered up a more excellent sacrifice than many of his elder brethren; by which hee being dead yet speaketh, and shall speake to future ages. And as hereby he shall obtaine witnesse of all Gods surviving Saints, that hee himselfe was a righteous and faithfull servant of Christ, excelling in grace and vertue in the dayes of his pilgrimage here on earth: So God also will testifie of this his gift, that it is holy and acceptable in the eyes of his Majestie, by making it powerfull and effectuall to the begetting and increasing of saving grace, faith, and knowledge in all such as reade and peruse it with true Christian docilitie, diligence and humble devotion. To the blessing of which gracious God I leave this worke, and to his grace commend you all; desiring in my daily prayers to be and continue.

Your brother, companion and fellow  
souldier in seeking the glory of  
Gods grace, defending the truth  
of the Gospell, and fighting a-  
gainst the spreading errours and  
springing heresies of this age,

George Walker.


course of his life, that by faith he, though persecuted  
 beyond birth offered up a more excellent sacrifice than  
 many of his brethren; by which hee being dead  
 yet liveth, and shall live to many ages, and as  
 many as shall believe in him, of all sorts of  
 nations, that hee himselfe was righteous and justified  
 for want of Christ, existing in grace and virtue in the  
 heart of his righteousness here on earth: So God also will  
 justify of the world, that it is holy and righteous in  
 the eyes of his Majesty, by making it possible  
 for all to the living and merciful  
 faith, and knowledge in all such as re-  
 ceive in Christian doctrine, which  
 is true. To the blessing of which station  
 this work, and to his own counsel for all, wishing  
 many such prayers to be continued



Your brother, companion and fellow  
 labourer in seeking the glory of  
 Gods grace, defending the truth  
 of the Gospel, and fighting a-  
 gainst the spreading errors and  
 blighting heresies of this age

George Walker

# The Table of the chiefe matters contained in this Treatise.

 Bilities of man are not to be measured by his own partiaill indgement	page 145
ACTIONS of grace and holinesse how far they are in a godly mans owne power	147
Admonition three-fold about searching the Scriptures	217. &c.
Affections two-fold, sensuall, rationall described	125
Affections not quickned nor stirred up to loue of good- nesse before conuersion	125
Not rightly moued to- wards Spirituall things but when they are affected spiritually	130
Articles of the Arminian faith	53
Arminians how they erre about vniuersall grace	54
Their errors about the worke of Gods Word and mans calling	99
Their obiections and reasons answered	106. 107. &c.
Their errors about the subiection of mans naturall affections to his reason, discovered	125. &c.
They giue large allowance of grace to men vnregenerate	127
Their absurdities therein	128
Their grosse errors about mans will discovered	132
&c. Their errors in holding that conuersion doth begin and consist in the act onely of beleeneing	134
135. &c. The dangerous issue and conclusion of their errors	136
Assent differs in degree according to the diuersity of the obietts assented vnto	169
Assistance effectuall, why denied by God at some times to the regenerate	153

## B

<b>B</b> aptizing of Infants lawfull	47
Beleete how it differs from faith and trust	170
* * *	Calumnies



# A TABLE.

## C

<b>C</b> olumnies of <i>Arminians</i> and <i>Iesuites</i>	155
<b>C</b> alling outward and inward described	94
<i>How the Arminians conceive of Calling</i>	99
<b>C</b> atechizing needfull, and vsefull in the Church of <i>Christ</i>	Preface, page 6
<b>C</b> ertaintie of assent in Faith	The first 206
<i>springs from three grounds,</i>	The second 220
	The third 222
<b>C</b> ommunion with <i>Christ</i> two-fold	15
<b>C</b> onuerſion of a sinner to God 6.7	The causes of it
16. 24 The subiect 37	The manner how it is wrought 27
	It goes before Faith 4
	It signifies, First, Gods infusing of habituall grace. Second, The regenerate mans actuall imploying of grace infused 89. 144
<b>C</b> onuerſion mistaken by <i>Arminians</i> which is a cause of confusion in their writings	92
<b>C</b> onuerſion how to be truly discerned 115	Preparatiue meanes vnto it 137. 138
	How weake they are, and in a man vnregenerate how they are said to be sinfull 139
	That they may be resisted, and how 140. &c.
<b>C</b> ooperation of Gods Spirit necessarie in all holy actions of men regenerate	151
<b>C</b> orruption of nature, what it is	5

## D

<b>D</b> esire of spirituall things after a naturall manner is a corrupt desire	130
---	-----

## E

<b>E</b> lect men onely are the proper subiect of true conuerſion vnto God	41
<b>E</b> vidence of the Scriptures declared & proued 175. 176	
<i>Conclusions touching it, The first</i> 176	The second 182
<i>The third</i>	ibid. 183
	Falling

# A TABLE.

## F

<b>F</b> alling from grace and finall resistance described.	142
Faith in Christ a part of sanctification	10
The habit and act of it, and when it is wrought	ibid.
It is not properly the root of all grace	12
There is some Spirituall life before it	13
and some participation with Christ	15.23
It helps forward and increaseth grace and all gracious actions	14
Faith is commanded in the Morall Law	110
Faith Legall and Euangelicall the same in substance and differ only in the use and object	111
The excellencie of Faith	158
What Faith or beleefe is in generall	159
How it agrees with, and differs from knowledge & opinion.	160. &c.
Three grounds of the certaintie of assent in Faith.	164
206 The first	206
The second	220
The third	222
Faith a degree beyond beleefe being an assent with confidence and reliance	170
Faith taken in a speciall sence & as it is Christian Faith described	171
Diuers acceptions of it	ibid. 172
The object of Faith described	172. &c.
The subiect, euerie reasonable creature	197. 198
Faith is in the whole heart, even in the will as well as in the understanding	199. 230
Faith which Papists call iustificyng, is the faith of diuels and reprobates	237
Faith foolishly distinguished by Papists into formed and unformed	237
Faith without works differs in nature from Faith with workes	238
Particular assent in Faith, and the root and cause of it	241
The object of it two-fold	244
Faith of the Elect wherein it differs from Faith of Hypocrites	247
	Faith

# A TABLE.

Faith <i>vnfained</i>	253.254
Faith of Hypocrites doth not assent to all Diuine truth at all times	247.248. &c.
Faith <i>implicit</i> of Papists <i>confuted</i>	194
Faith in the particular promise of grace defined	257
The iustifying act therof propon'd & proued	258
How it is wrought	259
The comfort of it	260
Faith of the Elect by what degrees of assent and essentiall differences it is distinguished from other Faith	226
Temporarie Faith	227
The causes of it	228.229

## G

<b>G</b> OD as Creator how far he may be knowne to na- turall men	65
Goodnesse of the naturall man not generall	80
It respects others more then himselfe	79
Grace what the habit of it is	7
It is infused all at once	10.11
The actions of it appeare sooner or later stronger or weaker in some	9
It is so firmly wrought in the Elect that it shall neuer be blotted out	34
Grace preuenting, assisting, inciting, helping	13
By what meanes Grace may be quenched	37
Grace sufficient for conuersion not giuen to the Gentiles while they are out of the Church	55.56.57
Nor to all Christians in the visible Church	88.89. &c.
Grace of conuersion friuolously distinguished into suffi- cient and effectuall	89
Grace sufficient to conuersion is alwayes effectuall, and effectuall Grace onely is sufficient	91
Grace giuen to those who are within the Church, set forth in the diuers kinds thereof	94
Grace doth not rectifie inferiour faculties first	127
Grace sufficient to beleene and turne to God is no other but the Grace of regeneration	92.93
It is not gi- uen to all	93
	Grace

# A TABLE.

Grace preparative to conversion, how it may be resisted  
140. 141. &c.

## H

**H**oly Spirit given two wayes 26

## I

**I**gnorance of the very time of our conversion no iust  
cause of doubting & fear that we are not converted  
and why 44

Illumination both naturall and spirituall, described 94  
95 When it is not sufficient for sanctification of the  
heart 101. &c.

Common Illumination not given to all hearers of the  
Word 100

Image of God wherein Adam was made 4

Implicit faith of Papists confuted 194. &c.

Infants dying without Baptisme may be saved 45

Infants are charitably supposed to be regenerate in Bap-  
tisme 45 Why they may not receive the Lords  
Supper 49. 50

Infusion of grace hath no concurrence of mans naturall  
abilitie, but onely requires in him a passive capacity  
to receive 32

## K

**K**nowledge of Christian Religion must be alwayes  
increasing and fruitfull Preface 14

Knowledge meeve naturall of the Morall Law brings  
little practise 70

Knowledge more certaine then beleefe in things of the  
same kind 166

Perfect Knowledge takes away all beleefe 167

Knowledge by sight so far as sight goes takes away faith  
191.

Knowledge distinct and explicit of Diuine things  
necessarie to the being of faith 192

# A TABLE.

## L

<b>L</b> Aw morall how far it may be knowne to a naturall man	66.68
Learned men vn-sanctified fit to make hereticks. pr. 19. 20	
Loue of God reacheth to the Elect before they be rege- nerate 17 Considered in it selfe it differs from the manifestation of it to vs	18
Gods Loue to our persons and actions	19
Light of nature well vsed by the Heathen doth not bind God in Iustice to giue them supernaturall light	84
<b>M</b> Eanes of common faith	229
Meditation of what things will stir vs up to praise Gods rich grace and mercy in our conuersion	38
Ministers dutie in preaching the Word	113
Miraculous faith ground on immediat reuelattons. 173	
Motions naturall and spirituall which are wrought by the Word described	95.96
<b>N</b> aturall man cannot by the most industrious vse of all helpes naturall attaine to the least knowledge of God as he is mans Redeemer in Christ 64 His knowledge of God confined within two limits. 65 How far his knowledge of God as Creator reacheth 65 He neuer goeth so far in practise as he might and as he knowes he ought to doe 71 He neither knowes the cause, nor can iudge aright of the nature of sin. 74. 75 His vertue and goodnesse how far it goes, and is appro- ned of God 76 He cannot possibly desire grace and mercy, and why	84
Necessitie doth well stand together with libertie in the will regenerate	156
<b>O</b> bedience of regenerate men how it is made irre- gular	152
Obscuritie in the object of faith, as it is held by the Pa- pists, confuted	187. 188. &c.
Observation	

# A TABLE.

Obseruation of Gods mercies & iudgments on our selus  
or other, a speciall meanes to increase faith 223.

## P

**P**Assions and affections naturall not subiect to reason 124

Plainnesse of speech and matter to be vsed in preaching  
of Gods Word. Pref.22.23

Priesthood of Christ, and how Christ and Aaron agree  
and differ Pref.23

Promises the obiect of faith 170

**Q**ualities in the reasonable soule differ three wayes  
according to the threefold state of man 4.5

**R**egeneration improperly ascribed to the Word 97

Regenerat man hath in him two contrarie qualies,  
grace and corruption; as he is spirituall he neuer re-  
sists the worke of grace 148

Resistance of grace in Regenerat men whence it flowes

151 How the preuailing act of it is taken away 152

VVhy it preuailes many times 153

Religion breeds ciuility & knowledg of all arts 68.69

Righteousnesse of the naturall man not acceptable to  
God 81 Rather negative then positive 79 More  
outward then inward 76.77

**S**anctification how it goes before iustification 21 It  
is infused into Infants 43 VVrought in a maner  
meerely supernaturall 29

Sanctification how it hath mans free-will concurring  
to it two waies. 31 Man not a moral agent in it. 33.34

Schollars how made complete Pref.20.21.&c.

Scriptures freed from Popish imputations of obscurity  
177.178.&c. How they are certainly knowne to be  
Gods VVord 208.209 By themselues 213 and  
by the Spirit 214.215

Sin what a snare it hath layd to intrap wicked men. 139  
Spirit



# A TABLE.

Spirit how far & in what respect said to be quenched.	37
How infallibly victorious in the maine acts of repentance and loue	555
<b>T</b> Ruth and goodnesse one and the same in naturall things	203.204
<b>V</b> Niuerſalitie of aſſent in true faith in respect both of obiect and time	146
Vniuerſall grace how maintained by Arminians.	53.&c.
Their grounds and arguments for it confuted.	58
Vnderſtanding of things neceſſary to beleef of them.	192
Vnderſtanding and Will doe mutually include one another	202.203
Vocation outward and inward	42
Inward may be in Infants	43
<b>W</b> ill of God approving and effecting	108
Will regenerate is not neuter betwene ſin and grace, but conſtantly and altogether inclined to obey God	149
All power of reſiſting taken from it by the Spirit	150
It wills neceſſarily & yet freely	156
Will of man vnregenerate vitious in quality	133
It hath no freedome to chuſe ſpirituall good	133.&c.
Word of God onely a paſſiue inſtrument of regeneration	96
How it workes grace	98
When heard as Gods Word	116
Not preached wiſh purpoſe to damne men	111
Workes of the Spirit by the Word how it is	97.112
Workes of grace preuenting and aſſiſting	35
The firſt makes vs good trees, the other makes vs to beare good fruit	35
Workes of naturall men how far approved of God	83
Workes of regenerate men are their owne though performed by the aſſiſtance of the Spirit	32
Worſhip due from man to God in the ſtate of innocency was wholly Spirituall	73

FINIS.



THE  
P R E F A C E  
UPON  
HEB. 6. VERS. 1. 2. 3.

**I**O speake without some Preface, where wee owe duety and respect, is not lesse unmannerly, than it is on the other side tedious and unpleasant to vse long Apologies. Vnto my apprehension, such Prologues, how euer sleeked ouer, doe yet feele rough and uneuen, and smell ranke of Lying or Flattery, when they are most seasoned with artificiall and trim conveiance: but of all, most unhandsomely doth this Rhetorick suite with such as pleade Gods cause before mortall men, who, if they will acknowledge their alleageance, must yeeld attention vpon a *Sis dicit Dominus*, without further intreaty. For your selves (dearely Beloved, and duely respected in our Lord Christ Iesus) I verily suppose there is none among you, who respects to heare his owne praises; if there be, I come not hither to give satisfaction to such their desire. And touching my selfe, I say onely thus much; 'Tis the vaineſt thing in the world, for *Albinus* a Romane to write

B

a booke

a booke in Greeke, and present it to *Cato* with an Epistle Apologeticall: hee'l surely censure him for a foole, one *Qui maluit excusare culpam, quam non committere*, who had rather doe ill, and get a pardon for it by an Apologie, than be faultlesse and stand in need of neither. And so I have done with persons: give mee leave yet to make way vnto our after discourses by a necessary and reall introduction, whereby we shall all learne somewhat of our dueties, and you my purpose and intention in this exercise. Wherein to give way to custome more than necessity in this case, I will confine my discourse to that of the Apostle,

- Heb. 6. 1. Therefore leaving the principles of the doctrine of Christ, let us goe on unto perfection, not laying againe the foundation of Repentance from dead worker, and of Faith towards God.*
- 2. Of the doctrine of Baptisme, and of Laying on of hands, and of Resurrection of the dead, and of eternal judgements.*
- 3. And this will we doe if God permit.*

**T**He holy Apostle having in the first & second Chapters discoursed of the Divinity of Christ, and the glorious dignity of his person, together with the excellent vertue of his Priesthood, in tasting death for all men, that so hee might bring many children unto glory; enters thereupon into a large Declaration of the effect which these things should worke in the lewes, *viz.* Repentance and Obedience to the voice of the *Messias*. This is prosecuted with much variety of exhortation and argument, in the second, third, and fourth Chapters; after which, the Apostle resumes his former argument of Christs Priesthood in the fift Chapter, shewing the similitude and disparity that was between it and the Leviticall Priesthood. The Priests after the order of *Aaron*, were 1. Men, 2. Men ordained for men in things pertaining to God, to offer gifts and sacrifices for sinnes. 3. Men compassed with infirmities, the more feelingly to compassionate and pitty their

their brethren. 4. Men called to this office, not intruders without lawfull election. And hitherto Christs Priesthood and *Aarons* agree: He also was 1. the sonne of man, the man Iesus Christ. 2. the Mediator betweene God and man, 3. a man of infirmities and sorrowes, consecrate through afflictions. 4. lastly, a man that tooke not the honour to himselfe; but hee that called him, said vnto him, *Thou &c.* But now see the difference: 1. *Aaron* was a man, and no more; Christ the Sonne of God too: 2. *Aaron* a sinnefull man that must sacrifice for himselfe also, as well as others; Christ touched with a feeling of our infirmities, and tempted in all things like us, but without sinne: 3. *Aaron* but a typicall Minister, Christ a reall author of salvation to all that obey him: 4. *Aaron* a temporall Priest, a Priest onely and no Prince, a Priest after an inferior and successive order; but Christ an eternall high Priest for ever, after the order of *Melchisedec*, wherein there is neither change nor succession, wherein Crowne and Mitre, Kingdome and Priesthood meet together in the person of Christ. Other differences there are, but the Apostle falling upon the mention of *Melchisedecs* Priesthood, a point of a high nature and hard understanding, he breakes off his dispute, and on the sudden runnes into an excellent digression, whereby to prepare the minds of the Hebrewes more heedfully to marke what was after to be spoken. This digression, from the 11. vers. of the 5. to the end of the 6. Chapter, consists of three parts.

Zach. 6. 13.

1. A tart reproofe of their ignorance and uncapablenesse of divine mysteries, from 11. vers. to the end of the 5. Chapter. The Apostle tells them they were dull of hearing; but that's not all, their ignorance was affected: they might for their time and meanes have beene teachers, and yet now they must be taught, and, which is strange, the very principles of the Word of God. Notorious triants, growne old in ignorance and age; but our Apostle is plain with them, they were but children, and of the youngest size too, babes, infants, sucklings: and if they take snuffe to be thus disgraced, he will prove it to be so; like a wise

affected ignorance

Nurse hee knowes what fits their diet, they must bee fed with milke, and that's childrens food; *i.e.* plaine and easie doctrine for vngue beginners, who are unexpert in the word of righteousnesse: not with strong meate of harder and higher mysteries of religion which are for men of age, which through long custome have their wits exercised to discern both good and evill.

2. An earnest exhortation to increafe both in Knowledge & Obedience; let us be led forward to perfection: which is strengthened with a dreadfull threatning of vengeance against non Proficients and Apostataes, betweene whom there is no *medium*, the condition of Grace being unlike to that of Nature, admitting no degree of consistancy or stay betweene growing and decaying. This exhortation reacheth to the 9. verse of this 6. Chapter.

3. A sweete consolation against all discouragements that might hinder their perseverance; by proposing unto them, 1. the examples of the old Saints in times past, who through Faith and Patience now inherit the Promises, 2. the stableness of Gods counsells and purposes; who hath not onely promised but sworne to performe it: by which two immutable things, Gods Word, and Gods Oath, we may have strong consolation, and firme ground whereupon to cast the anchor of our Hope sure and steadfast to the end of the 6. Chapter.

You now see by this briefe Analysis, wherto these words which I have read doe tend; namely, to a growth after a plantation, a finishing after a foundation laid, to perfection after a beginning. These Ebrews had gone to schoole long, and the principles of Christianity had beene taught them a great while agoe; now 'twas a shame for them like children to be alwaies in their horne-bookes, and never take forth a higher lesson. The Apostle will now no longer favour their ignorance; 'twas not infirmity but negligence in them; and therefore he purposes to read them a harder lecture, and to sticke no longer on common points of Catechisme, which hee onely names and so passes on. The words then describe unto us the progresse that Preacher

cher and People are to make in the knowledge and practise of Christianity. I joine both together, because it is manifest by the threatning & consolations following, that this exhortation perswades the increase of obedience as well as knowledge, though the words seem to speake most for the latter. This proceeding in Christian pietie, is expressed by an opposition of the two *Termini* or limits thereof.

1. Where it begins, and that is in the plaige and fundamentall points of Christian religion, which must bee knowne and left. [*Therefore leaving the principles of the doctrine of Christ.*]
2. Where it ends, and that is at perfection, so farre as is attainable in this life, whereto we must strive [*Let us be led forward, or goe on unto perfection.*]

The former part is amplified and expounded more at large in the next words, wherein the Apostle declares,

1. What he meanes by [*Leaving*] the principles and rudiments of religion. Wee must not learne and leave them, *i.e.* forget them; No. But wee may not sticke fast there and goe no further. Hee is an idle and unskillfull Architect, that is alwayes busie in laying of a foundation, but never reares up a building upon it: and no lesse unprofitable is that Hearer or Preacher, who still is learning or preaching nought but the first elements of sacred science; & this is that he signifies by [*not laying againe the foundation*] which by his and other Apostles preaching had been laid before.

2. What hee meanes by [*the Doctrine of the beginning of Christ*] (for so the words runne.) Now, that he here calls a foundation, from the use that Doctrinall principles have in the spirituall building of Christianity, like to that of a foundation in materiall edifices. Of these fundamentall points, fixe are here reckoned up, as so many heads and common places of the ancient Catechisme, 1. Repentance from dead workes: 2. Faith towards



God: 3. the Doctrine of Baptismes: 4. Laying on of hands: 5. Resurrection of the dead: 6. Lastly, Eternall judgement,

The latter part, of attaining to perfection, is amplified two waies:

1. By the meanes that must bring us to it, which is Gods grace, not our owne or others abilities, *[And thus will we doe if God permit.]*
2. By its contrary and the punishment therof, viz, backsliding, in the verse following.

It is not my meaning to goe over every particular, as they lye in the words, nor to stand now upon the discussing of all the difficulties which trouble the Text; but purposing to handle them hereafter, as just occasion shall offer them unto us, I shall for this present commend to your observation, two conclusions which the words naturally afford. The first shall be this:

That it is a necessary and usefull practise in the Church of God, to teach the doctrine of Christian religion plainly and summarily to yongue beginners.

I need not go far to make this good. Nature shewes it: 'Tis in Grace as in Nature, we are first babes in Christ, then perfect men: and the difference of spirituall food, fetcht from our naturall sustenance, approves it. Children must have milke, which is of effectuell nourishment, but yet easie digestion: Men must have strong meat, *σπῆσαι ὑποψῆν*, solid or harder meates, who have teeth to chew and stomacks to digest them; that is, larger capacities and riper judgements, to pierce into the deeper mysteries of Divinity. Reason and Comparison in all other knowledge teach the same, wherein infinite conclusions are deducted out of a few Principles, which first learned, give light of knowledge and strength of prooffe to every one of them: Your owne experience shall save me the labour of instances. If we looke but to the words, the excellent definition of Catechisme which the Apostle here gives, yeelds us two good proofes of its necessity.

1. Its the Doctrine of the beginning of Christ (6 7

ἀρχὴς τῆς χάριτος καὶ ἀγάπης) by some rendred not unfitly for the sense, *Sermo qui rudis in Christo inchoat*, that gives beginning in Christ. This entrance into the knowledge of Christianity, being that meanes whereby Christ is first formed within us, and the seede out of which that holy conception of his glorious Image is at first shaped in our soules. A blessed institution of yonger yeares, when Reason and Religion are together moulded and fashioned in tender minde; so that Religion shall not onely sanctifie, but also perfect Natures abilities, which euer from their first employment are as sinfull as they are weake.

2. Its a foundation that beares up all the building, and though it make the least shew, is yet of greatest use. Nor is their heresie more damnable, who lay any other foundation besides Iesus Christ, than their heresie is justly reproveable, who build upon their own or others airy speculations, without the tryed ground-works of infallible Principles, surely laid and thoroughly understood.

If you will bee pleased to take a brieve survey of the practise of this institution, you shall easily perceiue that it is no new or needlesse invention. In the ancient Church before *Moses* time, as the doctrine of Religion was more obscure, so the manner of its delivery is somewhat uncertaine; yet we may not unfitly say, that all teaching then was but Catechisme, when the fathers to the children delivered by word of mouth so much of sacred truth, as themselves had either received by tradition from the Ancestors, or learned by new revelation from God himselfe. When the Church grew out of a family into a Nation, and that as men multiplied, so ignorance & corruption increased; God himselfe writes a Catechisme for the Jewes, describing a short compendium of Religion in the two Authentick Tables of the Law, containing Ten words; so few and so plaine, that the shortest memory and shallowest wit might easily comprehend them. And withall, God now layes an expresse command upon his people, both for themselves and for their children, *Deut. 6. 6, 7.* *And these words which I command thee this day, shall be in thine heart; And*  
*thou*

thou shalt rehearse them unto thy children, and shalt talke of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. The word is emphaticall [*Thou shalt rehearse them continually* ענין וי] thou shalt sharpen them by often and seasonable instruction, giving an edge or point to the precepts of the Law, that they may pierce into the mindes of the unlearned. How carefully this strict injunction was afterward observed, either by the Levites in publick, or in private by masters of families, wee cannot certainly define, where Scripture is silent of both their practises; but if wee may judge of the carefulnesse of former times by the carelesnesse of these, there is good cause to thinke, that both Levites in the Synagogues, and Governours in their private houses were negligent enough in discharging this duty. Yet we may well presume, that there were both of the one and other not a few, whose godly industry in this particular, may justly shame the impious slothfulnesse of Ministers and People in latter ages. Where will a *David* and *Bathscha* be now found, personages of highest quality, yet counting it no disgrace to reade a Lecture of religion and morality to a yongue *Salomon*? You shall finde their practise, 2. *Chrou.* 28.8. *Prov.* 31.1. And *Salomon* himselfe seemes to give that precept out of the experience of his owne most excellent education [*Teach a childe the trade of his way, and when hee is old he shall not depart from it*] though himselfe scarce did so. Yea, albeit infinite corruptions have at this day deformed all religion among the Jewes, yet even to these times may be seene some prints of their ancient discipline among them, whose children are in their tender yeares first taught the law and bookes of *Moses*, and after that their Talmudicall Traditions, with such care and industry, as their skill in Iudaisme at 17. exceeds the knowledge of many among us in Christianity at 70. whereof, see the learned *Exxd. Synag. Iudae.* c. 3.

But come we unto those times when the Sunne of righteousness arose, and the knowledge of holy things shone

in its full strength by the ministry of Christ and his Apostles, and we may trace this practise by its apparant footsteps, even from the first age of the Christian Church, and downward. The words which I have read, are but a copy and brieft description of the Primitive Catechisme: & the Apostle *Paul* commends to *Timothies* custody *καὶ τὴν ὑμῶν λόγον*, a pattern and delineation of wholesome doctrine, which hee had learned from the Apostle, *2.Tim. 1.13.* which also, *Rom. 12.6.* he calls *ἀναλογίαν πνεύματος* the Analogy of faith contained in all fundamentall points of sacred doctrine, with which all interpretations of Scripture must beare due proportion. Now very necessity drave them in those Primitive times, to draw religion into compendious heads and short summaries, partly in regard of Infidels, who being converted to the faith, were to be instructed in the maine points of Christian beleefe, a thorow knowledge and open confession whereof, was required of them at their Baptisme: partly in respect of the children of Christian parents, who because of the dangerous sollicitations of Idolatrous Gentiles and Hereticall Christians, privily creeping in, to beguile by craftinesse ignorant and unstable soules, were of necessity to have their mindes settled in the chiefe and generall conclusions of Christian doctrine, by which they might defend themselves against all sophistical seducements. Both these, whether new Converts or yongue Christians, were anciently called *κατηχημένοι* till their Baptisme and Confirmation; and for such whose narrow wits could not comprehend large discourses, it was needfull to make use of Epitomes. Touching the word, we finde it more ancient than this custome, and more generally understood than of it onely. In generall, *κατήχησις* in its Metonymicall signification is to teach others *vivā voce*, by speech sounding into their eares; in speciall, to instruct any in the first rudiments of an art or science: because such as are ignorant learne more by others teaching than their owne study. In the generall acception, besides profane authors, wee finde it used in the new Testament five severall times, *Luke 1.4.* That thou

thou mightest acknowledge the certainty of those things, *μετὰ αὐτῶν κατεχόμενος* whereof thou hast been instructed, saith *S. Luke* to *Theophilus*, rendring the reason of the dedication of his Gospell unto him. Of *Apollos*, an eloquent man, & mighty in the Scriptures, it is said he was *κατεχόμενος τὴν ὁδὸν τοῦ κυρίου* instructed in the way of the Lord, *Act. 18. 25.* &, *Rom. 2. 18.* *κατεχόμενος ἐν τῷ νόμῳ*, instructed by the Law; againe, *1. Cor. 14. 19.* I had rather in the Church speake five words with mine understanding, *ἢ ἄλλως καταχέσθαι*, that I might also teach others, than ten thousand words in a strange tongue. But most notable is that place, *Gal. 6. 6.* *καὶ οὗτος ὁ καταχόμενος τὸν λόγον τοῦ καταχέσθαι ἐν πάντιν ἀγαθῶν*, Let him that is taught in the Word, make him that hath taught him partaker in all his goods. In all which places, *καταχέσθαι* is no more than *διδάσκω*, to bee taught or instructed, as the circumstances of the Texts doe evidently demonstrate. But in times presently succeeding the Apostles, and since, the word hath been usually taken by Ecclesiasticall Writers in the strictest sense, for the first instruction of yongue beginners in the rudiments of Christianity: For now began the Gentiles in great multitudes to joyn themselves unto the Church, and the number of those that were to be Catechised daily increasing, gave occasion to the Pastors of every Congregation to bee more frequently employed in this businesse. And as the burden grew heavier, so new meanes were devised for their better institution. Hence, besides the Pastors and Bishops of the Churches, there were some specially deputed to attend this office, who from their imploiment were called *Catechiste*; and not onely in the Temples, but also in Schooles opened for that purpose, did teach such as were rude and ignorant the elements of Christian religion. Famous above others is that Schoole at Alexandria in Egypt, wherein so many learned men taught, and so many holy Martyrs and Confessors, had their first education: There it was that *Origen* having first taught a Grammar Schoole, did afterward succeed *Clemens* in the office of Catechist; and such was cyther the necessity of those times, or the excellent

lent abilities of the man, that at 18. yeares of age he took upon him that charge of publicke teaching: *ἵνα δὲ ἡμεῖς ἐκταυμάσιον* faith *Eusebius*, *καὶ ὁ δὲ τῆς κατὰ χρίστου σοφίας διδασκαλῆς*. Very yongue yeares; and I know not whether he got so much honour by his learned teaching, as for his constant suffering, so many persecutions as were raised against him in that City. Yet was he in account for both, in so much that hee was not onely sent for to come into Arabia by the Governour of the country, there to teach; but also being driven from Alexandria by troubles there, he repaired to Cæsarea Stratonis, there set up a Schoole, and was judged worthy to expound the Scriptures, and read Divinity in publicke, *καίτοι τῆς τῆς ἀρχιεπισκοπῆς χειρὸς ὁνείπω τετυγμένον* as the same *Eusebius* witnesses, *Lib. 6. cap. 13.* But I must not write a story of him or others, who in those times bare this office in the Church; nor yet of the *Catarchumeni*, and the severall constitutions decreed of in Councells and Provinciaall Synods, for their more convenient institution; of the time of their admission to Baptisme, and after that to the Communion, of the manner of their being in the Congregation during the time of divine Service, where they were to stand not mixed with the rest of the people, but severally by themselves, *ἵνα δὲ ἀμφοτέρω*, when they were to depart the assembly, *viz.* before the celebration of the Eucharist, at which they were by no means to be present, though at the Sermons & Praiers of the Church for them, they might be: of divers cases touching their Baptisme, their relapses & recoveries, their phrensies and possessions by the divell, their martyrdome before Baptisme, with such like queres and customes, of which now antiquated by time, wee neede not trouble our selves to make any curious inquiry. The Acts and Canons of the ancient Councills, and Church Writers of those times make frequent mention of them; out of whom to compile an exact Commentary upon this matter, is a worke of longer time than I can spare, and lesser commodity than will pay for the paines.

Yet one word of the manner of teaching that was used







deceiving the hope of weary and thirsty soules, empty clouds they were without raine, that did not send forth one gracious showre to refresh the inheritance of the Lord. And now these dreamers, instead of curing the peoples ignorance, which would have cost them some paines, take a shorter course, and fall to commend it as a speciall vertue, and fruitfull mother of true devotion. Which base impiety, as it hath been detestable to Angels, to men upon whom any the least beame of saving light ever shone; so since the reformation, hath the shame thereof been sufficiently discovered, and cast upon the face of that Romish Strumpet, though her whores forehead cannot yet blush at it. We see, and now enjoy those holy ordinances of Preaching and Catechising within our Churches, revived and observed with happy successe in the increase of all piety. Our adversaries have seen it and sorrowed for it, to behold the industry and care of the Churches in their provision for the due instruction of yonger and weaker Christians. And though they hope that their ignorance shall uphold their Church against our knowledge, yet very shame hath driven them to doe somewhat: for which purpose, a Catechisme there was hatcht in the Council of Trent, and by it allowed, wherein of a little milke of Gods Word, and superfluity of ranke poison pressed out of the breasts of the Babylonish Harlot, such food was prepared as was thought fit for the nourishment of her infants.

But I must hasten, what I have spoken touching this point, shall be as for justification of our present exercise, so for a commendation of the paines of those faithfull & skillfull worke-men in the Lords building, who have laboured by preaching and writing to lay a sure foundation of knowledge, before they build up in the faith. I could heartily wish that those among us, whom either ease or pride have made carelesse in this office, would bee pleased to looke abroad into such congregations where this course is held, and to compare them with their owne and others where tis neglected: they should soone perceive how faire and

open a passage is made for preaching to follow after, where diligent catechising hath gone before, & on the other side, how hopelesse their endeavour is who labour to imprint in the heads of their people the knowledge of conclusions, before they have learned the principles of Divinity. If these men complaine and say, I have spent my strength in vaine, and my labour without profit, preaching long and seeing little reformation, I will not pittie them, who are like unwise Nurses; who when their children thrive not, lay the blame upon their sickly bodies, when the fault is in their owne indiscretion, who feede them not with childrens bread; but force upon them stronger meate, which they cannot digest but vomit up againe.

And so I have done with my first conclusion; I come unto the second which the words afford unto us, and it shall be this,

That the knowledge of Christian religion must bee alwaies increasing and fruitfull.

I couple both properties together, as both meant by the words of our Apostle [*Let us goe on unto perfection.*] Hee that knowes all and doth nothing, hee knowes nothing as he ought to know; and hee that doth his Masters will and knowes it not, shall have no thanks for doing he knowes not what. Science and Conscience joyned both together, make up a perfect man in Christ Iesus: perfect indeed in all his parts, but yet imperfect still in every degree; and therefore as they must be, so they must also grow together. Gods Spirit never arose upon that maans heart by supernaturall light of saving knowledge, where the light growes darker and dimmer, and shines not more and more unto the perfect day, till at last it illighten the soule, as the Sun at noontide in its full strength and brightnesse. Never was that man borne againe of the immortall seede of the Word and Spirit, both which are of lively and mighty operation, who doth not proceed from strength to strength, adding one grace unto another, untill he abound and bee filled with all the fruits of righteousness. It is a great eye-  
fore

fore to God, when hee walkes in the beautifull garden of the Church, to delight himselfe among the trees of the garden, and to gather of their pleasant fruit, if then hee shall see any plant which comes not forward in so kindly a soile, or which growes great and greene, but beares no fruit at all: Certainly, we may well thinke there's a canker at the roote, and that it will not be long, before such a tree bee blasted by the breath of Gods fiery displeasure, which in a moment shall consume both branch and roote. You know the doome; Take it away, why should it trouble the ground? and in this place of our Apostle, the sentence is dreadfull against non-proficients. *The earth that drinketh in the raine that commeth often upon it, and bringeth forth hearbes meet for them by whom it is dressed, receiveth blessing of God: But that which beareth thornes and briars is reprov'd, and is weere unto cursing, whose end is to be burned.* For Heb. 6. 7 8. the godly it is not so with them, they that are good will be better, hee that is holy will be holy still, hee that is just will bee yet more just. That of the Psalmist is most heavenly: *The righteous shall flourish like a Palme-tree, and shall grow like a Cedar in Lebanon: Such as bee planted in the house of the Lord, shall flourish in the Courts of our God: They shall still bring forth fruit, even in their age they shall be fat and flourishing,* Psal. 90. 11, 12, 13. But no more in so plaine a case: let us turne our thoughts for a while unto some application to our selves and our present purpose.

For our selves, whose profession is to know much, and desire to know all; let it bee our chiefeft study to become good Christians, as well as great Schollers. You will find it to be no needlesse admonition, if you well consider both how easie, and also how dangerous it is to bee gracelesse, and yet learned. Which unhappy separation how oft it is made, the experience of former and present times do witness, and both Church and State in all ages have felt the mischievous effects of it. Let mee but discover the dangers wherewith our peaceable and happy course of life is yet incompass'd withall, and it shall bee in stead of other motives to make us heede-full of our owne welfare. Our ad-

adversaries are chiefly two: 1. Our owne corruption, which being once stirred, workes strangely. When civill education, morall instruction, and divine knowledge in part, shall worke upon a man unregenerate, they will begin to awaken the conscience, rectifie the distempered affections, and give an aslay to plucke vp impiety and incivillity by the rootes: but all together are too weake, where the Spirit of grace helps not; and without its ingredient vertue are like a potion that stirres the humours, but cannot purge them. Whence corruption once moved becomes violent, the affections rage, conscience is overborne, the light is resisted, all those bands wherewith sinfull nature might seeme to be fettered, are broken like a threed of tow, and such a one carried furiously beyond the limits of ordinary iniquity, to all transcendent wickednesse. For none so desperately evil, as they that may be good and will not, or have beene good and are not.

But this is not all, we have another enemy, and thats 2. Satan by his most powerfull instigations, contrived with much cunning, inforced with secret and irresistible violence. Good reason this Lion should reare fierce upon so hopefull a prey: a Scholler is at least one degree of eminency above the common pitch, and his example prevailes much on either side. If knowledge dare venter, what should ignorance doubt? If learning cannot defend it selfe from common vices, how should rudenesse and simplicity be safe? And thus he perissheth not alone in his transgression.

Againe, this is like poison in the fountain, like a worme in the roote, like corruption and rotnenesse in the seede, when those that are *Spes gregis*, the hope of present and after times, whose shoulders should beare up the glory of Church and State, are themselves become vile, light, and vaine persons, corrupt, and corrupting children. Surely, the divell cannot worke a more compendious mischief, than to deforme those that should be the meanes of others reformation. Thinke not then wee are more secure from danger than other men: nay, my Brethren, Satan hath his quiver

quiver full of fiery shafts fitted for all occasions; all affections, all callings; and wee in our scholasticall studies lye as open to the stroak of his spirituall temptations, as others doe in their civill and mechanicall imployments. I will describe some two or three of those weapons of death, prepared for our ruine, and so passe on.

1. The first are grosser temptations to ill manners and open profanenesse: For some there are of a baser mettall and more impure temper, fit to bee imployed in any the meanest service the devell shall put them to. These shames of learning and ingenuous education, who bring up an ill report upon these places dedicated to piety and modesty, you may commonly see, and doe I hope unfainedly detest. But this way succedes not in all, in whom learning breedes civility at the least: there is therefore a second supply at hand of such poisons, as will be more generally and easily swallowed: of which drugges, there are as I conceive foure most deadly.

1. Pride and selfe-conceit, a bastard begot betwixt a learned head and an un sanctified heart; which being once conceived in the soule, causeth it to swell till it burst asunder with unthankfulnesse to God for the bestowing, with envie, scorne, and disdain of men in the imparting of such gifts as may bee to them beneficiall.

2. Sursetting upon humane and inferiour learning, with contempt of divine studies. Thinke you that Christian Academies are now growne so holy, that this age breeds no Politicians, nor *Lysii*, who are so far from being children of the Prophets, that they are despisers of prophecy? True Humanists, that relish nothing but what is of man, having the sacred Scriptures and mysteries of Divinity in basest contempt, esteeming the simplicity of Faith to bee filliness and folly, the plainnesse of holy stile to bee but meere dunsery, the familiar delivery of wholesome precepts, to be good, honest, and dry matter. A baw-

dic Epigramme of some ranke Poet; a drunken song of some *Anacreon*; a flattering Ode of a *Pindarus*; a smart invective of some fleeing Satyrift, the obscure phrase of some cloudy-pated *Lycophron*; an acute morall discourse of a *Seneca*; or a well composed storie of some *Tacitus*; all these, any of these deserve more study, relish better to those aguish tongues, carry with them more life and quicknesse of sense, more strength of invention, more juice and bloud of sound knowledge and satisfaction, than the holiest ditty that ever the sweete singer of Israell set, the most exemplary story that Gods Spirit ever indited, the most powerfull Sermon that Prophet or Apostle ever preached, the deepest mysteries that not flesh and bloud but the holy Ghost hath revealed. Strange contempt. Is it possible that the creature should bee thus ignorant of his Creators voice, thus presumptuous to censure him of rudenesse? But tis so, the tongues, the pens, the practises of not a few discover unto us this leprosie of Atheisticall contempt of Gods wisdom, arising in their foreheads. Tis well God hath not left himselfe without witnesse, that he can speake eloquently as well as plainly. But were it otherwise, yet were it well still: and they would be found best Rhetoricians and Artists, that can learne Gods art and not teach him. I proceede to a third danger, and that is

3. Profane study of sacred things, to know onely not to doe, to satisfie curiosity, or give contentment to an all searching and comprehending wit; who study Divinity as they would doe other arts, looking for no further aide than Natures ability, or as men doe trades and occupations meereley to make a living by it, who reade the Scriptures as wee doe morall authors, collecting what pleaseth their fancy, to bee scattered as flowres of Rhetoricke here and there for the garnish of their discourse, but nowhit for sanctification of the heart. In all these there lies a



poisonous humour which banes the soule and you shall observe it, that there are few in whom is found, such invincible hardnesse of heart, consciences so farre stupified and senselesse in sinne, mindes so de-void of all true touch of piety, as those, who frequently conversing in holy things, doe as often pollute them by unhallowed hearts. There's yet a fourth disease mortall to him thats sicke of it, and also spreading its contagion unto others, that is

4. Hereticall or Schismaticall opinions, bred and maintained by pride and selfe-love, or some other unsanctified affection which men give way unto, joyned with bitter opposing of the truth. And heere a mischief able to trouble a whole world: Councils, Conferences, Perswasions, Arguments, Edicts of banishment, confiscation and death; all the wisdom of the Word, and power of the sword joyned together, shall scarce bee able to put to death this monstrous birth of an hereticall braine, so tenderly cherished by the master and his deare disciples.

Well then, you see in how slippery places wee stand, and how easily we are supplanted by that strong one against whom wee wrastle: looke but a little into the story of times, and you shall plainly reade your owne dangers in others misfortune. Never had Christ so much to doe with any as with the learned Scribes and Pharisees, who by malicious depravations, captious interrogatories, secret practise, and open violence, most desperately resisted his Ministry, in so much that our Saviour professeth the poore ignorant Publicans should goe to heaven before them, who had the key of knowledge, and would neither enter themselves, nor suffer others that would, to come in. The Athenians were the learnedst of the Grecians, accounted then the only learned nation of the world: yet you see how course entertainment they gave unto the Gospell in the Apostles times, scornfully despising the foolishnesse thereof, in comparison of their owne superfine wisdom; and in



after times wee know, that those Grecian wits proved the most dangerous Heretickes. Tis true, that the diuell can make a Mercury a lying deceiver of any wood; *John a Layden*, *Copperdolling*, or our *Henry Nicholls* the father of the Familists, with such other blockes, are instruments fit enough for a common disturbance. But yet for the generall, in all the shop of Hell, there is no anvil so well set whereon to forge, no engine so apt whereby to execute any choice piece of milchiefe, as that man who is learned and lewd. The Heresies of all times approve it, bred by men as vicious as learned; even from *Arius* and upward, downe unto *Arminius*. The fire of persecution alwayes burnes hottest in the raigne of some *Julian*: and none so bitter cavillers against the Truth as a *Libanius*, a *Porphyrie*, an *Appion*, a *Cresconius*. But once for all, and worst of all take the Jesuites of these last times, who as they have almost ingroft all the learning and honour from the rest of the Ihaven Friars, so exceede them all in villany and impiety. Being men, who of all others, are found to bee the most impudent and shamelesse perverters of truth, forgers of new and sublimated superstition, corrupters of antiquity; and not content to live in their owne element, most dangerous intermedlers in all affaires of State, most mischeivous contrivers of the destruction of Kingdomes.

Wherefore let me exhort you in the words of the Apostle, Grow in grace, in the knowledge and acknowledgement of our Lord and Saviour Iesus Christ. And let me beseech you, that you would bee pleas'd so to order your courses, that your learning may grace your religion, your religion may blesse your learning: this is but the halfe, the lesser, the worser halfe of Gods image and of a good man; have both, and bee for ever perfect Christians, complete Scholars.

Which that you may be, let me perswade you to two things:

1. To a constant and serious study of the Scriptures: byt

But herein take heede, that an holy and humble minde doe alwaies beare thee company. Thinke when thou openest this booke, thou seest in the title of every book, in the contents of every chapter this inscription, *Holiness to the Lord*. Nay, every line breathes holiness, brings the very breath of that ever blessed and most holy Ghost. And bee assured, that a heart surcharged with covetous desires, ambitious thoughts, voluptuous, uncleane, and impure affections, is farre unfit for the study and meditation of these sacred writings, and shall never attaine to the saving understanding thereof. Again, be humble and not proud, sober and not curious: neglect no helpes of Nature or Art that may bee gotten, nor relye too much upon either, as foolish Anabaptists doe on the one side, and presumptuous wits on the other, whose stocke will soone decay. Study to obey, not to dispute, turne not conscience into questions and controversies, lest whilst thou art resolving what to do, thou doe just nothing. Draw not all to reason, leave something for faith; where thou canst not sound the bottome, admire the depth, kisse the booke and lay it downe, weepe over thine ignorance, and send one heartie wish to heaven, Oh when shall I come to know as I am knowne! Goe not without nor before thy guide, but let thine eyes bee alwaies towards that Lambe who onely can open this booke, and thy understanding. And then, Blessed is he that readeth, and he that heareth the words of the prophecy of this booke, for the time is at hand: Yea, the time is at hand when all shall be accomplished, and wee must bee accomptable, when arts shall cease, tongues shall be abolished, knowledge shall vanish away: Doe but thinke now one thought what will be the joy of thy conscience in that day, when thou maist truly say, Lord, thou hast written to me the great things of thy Law, and I have not accounted them a strange thing; or with David, *I have hid thy Word within my heart, that I might not erre from thy Commandements.*

2. This for your private, in the second place attend to hearing as well as reading. It is a fault greatly reproveable in many, who despise all but their owne study; Gods ordinance of preaching, and a moneths paines of the learned cannot do them so much good as an houres study of their owne, who therefore out of scorne of Gods ordinance and other mens abilities will keepe home. And I could wish that yet it were so, that whom God lookes for at the Church, he might finde them in their studies: they should be though not so wel busied as they ought, yet not so ill employed as now they are. But I spare them in this place, hoping that none heares mee who doth not hate this practise, and tremble to cast such contempt upon the sacred office and ordination of the publike Ministry. He rather touch upon our private, an exercise of an inferiour nature, yet of excellent use and great necessity. Let that before spoken perswade your attention and diligence in thriving by it; and besides that, know the worke of providence to be such, that how simple soever the messenger be that brings it, yet Gods words will alwaies accomplish that whereto it is sent, in hardening or softening the heart. Here only let me commend unto your acceptance and expectation a double plainnesse needfull to be used:

1. Of stile and speech, that matter may have leave to command words, and not bee constrained to follow them in servile attendance. How many excellent discourses are tortured, wrested, and pinched in, & obscured through curiosity of penning, hidden allusions, forced phrases, uncouth Epithites, with other deformities of plaine speaking; your owne eares and eyes may be sufficient judges. A great slavery, to make the minde a servant to the tongue, and so to tie her up in fetters, that shee may not walke but by number and measure. Good speech, make the most on't, is but the garment of truth: and she is so glorious within, shee needes no outward decking: yet if she doe appeare in a rayment of  
nec-

needle-worke, its but for a more majestlike comelineffe, not gawdy gainesse. Truth is like our first Parents, most beautifull when naked, twas sinne covered them, tis ignorance hides this. Let perspicuity and method bee ever the graces of speech; and distinctnesse of delivery the daughter of a cleer apprehension: for my self, I must alwaies thinke they know not what they say, who so speake, as others know not what they meane. If they doe it of purpose, they are envious to others, and injurious to Nature: and the best interpretation I can make of such misty and cloudy eloquence, is, that it serves onely to shadow an ignorant minde, or an ill meaning. Tis naught in all discourse, about religion much more; as if the darknesse of our understanding were not hinderance enough, without obscurity of speech: and of all, I am sure in this kinde of exercise most unfit, where both matter and auditors require plainnesse. Catechismes are pend like lawes, in plaine not eloquent termes, & its a great absurdity in definitions & summary decisions to seek after tropes and figures. Wherefore for curious discourses fitted to rub itching ears, let *Ælians* grave censure of *Myrmerides* τῶν Σπινῶν, coaches with *Ælian*. Var. hist. l. i. c. 17. foure horses, so little you might hide them under a flies wing, or *Callicrates* his ἐκτετατα, copies of verses written so small as a chery stone might hold them, passe likewise upon them, they are to say the least, ἄβυσσος ἀγνοίας, a laborious losse of time. Certainly, I finde both the one and the other cendemned in *Pauls* practise and the Jewes example. Hee was learned, and spake all languages, and that exactly eloquently; if Gods teaching can doe any thing more than a Grammarians or Rhetoricians schoole, yet in case of preaching hee would not doe that which hee condemned in the false Apostles, but professeth his opinion and practise, 1. Cor. 2. 1. *I came not to you with excellency of words or of wisdom: and verse 4. nor stood my word and my preaching in the enticing speech of mans wisdom, but in plaine evidence of the Spirit and of*

Po.

[\*show much  
love] n. trans.

Power; and he gives a reason for it, verse 5. *That your faith should not be in the wisdoms of men* [as wrought by mans perswasion] *but in the power of God.* Againe, *Ezekiel* was an eloquent man, and the Iewes tooke a pleasure to heare him, but where grace wanted what could his eloquence helpe? Yee shall have it in Gods owne words, *Ezek 33. 31. 32. They come unto thee as a people weth to come, and my people sit before thee, and heare thy words, but they will not doe them: for with their mouths they \** [make jests,] *and their heart goeth after their covetousnesse.* But it may be *Ezekiels* utterance was harsh, and they were offended at it. No, it followes: *And loe thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they heare thy words, but they doe them not.* This for speech, the other plainnesse is

2. Of the matter, that ye will give mee leave to enquire after the old way and to walke in it, I meane that plaine path which the Scriptures have laid forth before us, the easiest I assure me, to be found, the safest to travel in. Mens writings are infinite, their opinions changeable, their resolutions doubtfull: and if wee begin there, wee are out of the way at the first entrance; and tis hazzard but wee loose truth and our selves among so many turnings and windings of errors, heresies, opinions, conjectures, quarrellsome contradictions, disputes, and brawling controversies as we shall meete withall. Who would be so troubled in his way to heaven, thus wearied and vexed with endlesse and needlesse discourses, which like the envious Amalekites set upon us in our sore travell towards Canaan, assaunting the simplicity of our faith, disquieting the peace of conscience by strange decisions of doubtfull cases, darkning the cleer light of sacred Scripture which shines dimme through such painted glasse, and in brieft, mingling the sincere milke of the Word with the noisome ingredients of carnall reason, and corrupt affections? Surely, we doe not  
be.

beleeve when we read that in the 12. of *Ecc. v. 12.* *There is no end of making of bookes, and much reading is a wearisome to the flesh:* if we did, we would hence learne to see a fault, which an eager desire of learning, not wel guided, drawes upon us all that would be schollars. A strange curiosity to prile into all books of the same kinde, thinking wee never know the truth till wee know what all men have said of it. And are we certaine then wee have it? It were somewhat if twere in learning as tis in bearing of a burden, where many weake men may beare that which one or few cannot. But in the search of knowledge it fares as in descrying a thing a farre off, where one quicke sight will see further than a thousand cleere eyes. It is most usuall in comparing of humane authors: for the Scriptures, its certaine that they alone without other helpes are sufficient for our direction in all necessary truth, and were our hearts inflamed with love of their excellent holinesse, and our heads a little more acquainted with study and meditation therein, wee should finde by experience that more light shineth in this sunne than in all the starres of the Church, which doe but borrow their light from hence. For mine owne part, I have alwaies wondred at the discord between the doctrine and practice of many Divines, who stiffely and truly maintaining against the Papists the all-sufficiency of Scriptures for heavenly instruction, doe yet in their private studies condemne them of insufficiency, bestowing, to say the least, three parts of their times and paines in the wearisome reading of those huge volumes of Fathers, Schoole-men, and other Writers, for one part which they spend in the meditation of the Scriptures. Wee love to seeke gold among drosse, when wee may have it ready tried and purified to our hands, yea pure as mettall tryed in a furnace and smied seven times, as the Prophet speakes, *Psal. 12. 6.* Blame not my resolution to follow *Salomons* admonition; By these things my sonne bee admonished,



\* Whereof yet  
many as left  
unto us, as the  
Canaanites a-  
mong the Is-  
raelites.

and to goe to the living not to the dead, to the Law and Testimony, the lively oracles of God; ever speaking loud enough if wee have eares to heare what the Spirit saith, and plaine enough, if, as our Apostle speakes, wee had our wits exercised to discerne both good and evil. You shall doe mee wrong to conceive any such meaning by my words, as if I would dash out all writings of men with one stroke, or condemne all Libraries to the fire: an arrogant impiety it were so to thinke or speake of mens paines in writing, and Gods providence in \* preserving their bookes. No. I touch none but those who consult onely with flesh and bloud, men like themselves, out of whose discourses they frame to themselves an humane divinity, making such to be pillars that should bee but helpers of their faith: which how likely tis to faile in time of triall, I wish them to forecast betime, before they feele it too late. Among you, my Brethren, I suppose there is none who had not rather have his soule saved, than his fancy pleased: and therefore will bee willing to beleieve where God affirms, to obey where he commands, without mans authority to convince your reason or perswade your affections. And if so, I am eased of the most troublesome & least profitable toyle, the curious search and allegations of Authors: which if you do expect, you overburden me; if I should promise, I should belie mine owne knowledge, and as I suppose, your opinion of my meannesse. Furthermore, for deeper speculations, new-minted Divinity, or elder Heresies buried in hell with their authors, or strange opinions husht up in silence, it will bee a wrong to imbroile the mindes of such an auditory, and to shake them with the unseasonable blasts of doubtfull disputes, before they have taken deeper roote in the faith. You must pardon mee, I speake to those whom this exercise most concernes, that are the yonger in age and knowledge. And therefore I must beseech you beloved, and much respected in the Lord, who are the elder and  
strong



stronger in the Lords flocke, to give mee leave to drive  
on in *Jacobs* pace, so as I weary not, nor leave behinde  
the more tender *Larabes*. I dare say wee may all at last  
come to Canaan, and yet breake no company: He  
that gives to them that want, takes not a  
way from them that have: and you  
know that men may bee nour-  
shed with milk, though  
infants cannot live  
with stronger  
meate.

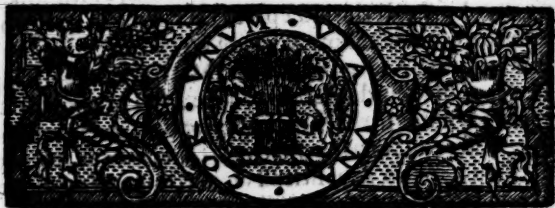
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*Finis Prologi.*

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I am not in the least sorry to give you leave to drive  
 on my little party to as I want not nor leave behind  
 the more ready. I shall be very much obliged to you  
 to come to my house and see me as often as you  
 can. I shall be very much obliged to you  
 to give to them what you can, and not to  
 give them more than they want: and you  
 know that many persons  
 find it difficult though  
 infants cannot live  
 with the same  
 spirit.

Finis Prologi.



# THE NATURE AND properties of GRACE and FAITH.



He summe of all Christian dueties is briefly comprised under these two heads, *Agenda* and *Credenda*, Doing and Belceiving. Which the Apostle, *2. Tim. 1. 13.* makes the two maine parts of all wholesome doctrine; Hold fast the form of sound words which thou hast heard of mee, in Faith and Love which is in Christ Iesus. The Epitome of Love is the morall Law, briefly contained in ten, more briefly in two precepts; Thou shalt love the Lord thy God with all thine heart; and, Thou shalt love thy neighbour as thy selfe. The sum of Faith more at large delivered in the Apostolicall writings, is shortly drawne into that excellent *compendium* which wee now use, and call the Apostles Creede, containing the substance of Evangelicall doctrine. Both these, Faith and Love, have one common adversary, Satan, by whom they have beene continually assaulted, and whether more dangerously, it is not easie to determine: they seeme both to bee imbarcked together in the same bot-

Act 27:31.

to me; and if Conscience suffer shipwreck, Faith sinks too: and if Faith the most precious lading be throwne overboard, I doubt how Charity will be able to make a saving voiage. As *Paul* said of the Marriners attempting an escape in their dangerous passage, so I of those, Except they abide in the ship, ye cannot be saved: and you may observe it equally difficult, to find an Hereticke vertuous, or an Atheisticall vicious liver, a true beleever. Wherefore the divell cares not much where he begins his battery, yet if I be not deceived, hee had rather enter upon the Church by undermining the Faith with Heresies, than at an open breach upon good manners. Ill manners finde more resistance; theres feare of lawes and rod of discipline to curbe them, they want their apologies and colourable excuses, & so lye open to the reproofe and hatred of morall honesty; they come accompanied with shame and disgrace following at the heeles, which hinders their appearing and entertainment in publike. But Heresie easily enters and quickly spreads abroad: it findes favourers enough, having the advantage of mens common infirmity, who are apt to entertaine novelties, and take a pride to bee singular, it comes armed with reason and such justifications, as it thinkes it needs not blush, being painted over with the colour of truth: lastly, it aimes at the fairest, the Leaders of the flocke, whose authority and example speedily infects the rest. With this weapon hath the Dragon made warre with the woman, raising up even of her owne children such as have fought against her by damnable Heresies against all the Articles of Faith. Of which, part have been cut asunder by the sword of the Spirit, and yet some againe reviving, have been brought into the field under new colours: part though convicted & condemned, yet stand it out under the support of tyrannicall violence, & remain to this day in that Augean stable, that sink or common sewer of the Romish Synagogue, whereto all Heresies almost of former & latter times have made their confluence. Besides a new breed

of Hereticall opinions, not plainly denying, but by consequent overturning *sursum vorsum* the maine Articles of Christian beleefe: and therefore are so much the more dangerous, by how much the lesse easily they are discernable in their damnable issues; So as the Doctrine thereof is no lesse perplexed with strange disputes and difficulties, than the Grace it selfe is continually assaulted by fearefull doubting and distrust. Whether it bee mans infelicity to be ignorant of that which stands him in most stead, or the divells malice to lessen our comforts in the vse of Faith, by confounding our understanding in the knowledge of the nature thereof, that so we might either dangerously erre, or discomfortably doubt touching the truth of it in our selves, or Writers misexplication of that excellent grace through their own weaknes or want of faith: sure I am, if any point of Divinity, this touching faith is full of much obscurity and contention. Tis much, men should have a grace so divine and powerfull, and yet know not what it is, but as the Apostle speakes of men, Faith is not of all, so may wee say of Writers, All have not faith that write of it, especially Popish Doctors, who speaking of faith but by imagination, have profanely censured the faith of Gods elect, expounded by Protestants according to Scripture, to bee but a very fancy. Among whose curious and Metaphysicall discourses of this subject, he that wants faith shall never finde it, and hee that hath faith may chance lose it: at least the life and powerfull practice of it, whilst his head is intangled in subtile and nice speculations about it. For our selves, let it be our care so to speake and judge of faith, as that most precious grace which is given us to save our soules, not exercise our wits, the knowledge whereof by contemplation is most empty and vain, without the reall inhabitation of it within our soules. It shall be my weake and yet best endeavour, by the helpe of Gods assistance, to give you the knowledge thereof, so farre as the word in manifold precepts, and examples of the Saints, together

ther with the paines of the learned have discovered it to my poore understanding. In the unfolding of the nature of it I must spend more time, than at first I purposed to doe, because in this point some other parts of Divinity are so enterwoven and linked one with another, that without the knowledge of all, wee shall not cleerly discern of any alone. Such are our Vocation the forerunner, and our Iustification the follower of our faith. All that I have to say, I will reduce to these foure generalls ;

1. Touching the antecedents of faith, namely our Conversion & Vocation: of which so much, as shal serve to discover unto us the generation and birth of faith.

2. Touching the nature of faith it selfe, wherein the being of that most heavenly vertue consists.

3. Concerning the consequents and concomitants of faith, both in regard of God, as Iustification, and our selves, as Obedience, whereby we may be able to judge as of the benefit, so of the truth of our faith.

4. Concerning the opposites and enemies of faith, the knowledge whereof may arme us against them.

For the first, namely our Conversion, the knowledge thereof will give us some light to finde out how faith is wrought in us: which by Divines is made the first degree of our Conversion, and last *Terminus* of our effectuall Vocation. However, a part it is, and that a principall one too, of our first resurrection from the death of sinne, to the supernaturall life of grace. Which that it may appeare, we must distinctly consider of the three-fold difference of such qualities as are in the reasonable soule, and doe either help or hinder it in its operations. This difference is according to mans triple estate :

1. In the state of innocency man was created right or upright, *Eccles. 7. 29.* and very good, *Gen. 1. ult.* endowed with such strength and integrity in all parts, as did wholly dispose them to all operations conformable to Gods will. His understanding, so farre as was needefull before his translation, had a cleer apprehension of the

Deity

Deity in his nature, attributes and worship, as also of the creatures in their essence and qualities. His will embraced and clave fast unto God, whom *Adam* knew to be the author of his being and happinesse. His affections and all inferiour faculties, obeyed without all resistance the rule of reason and motions of the sanctified Will. This universall holinesse and perfection in the whole man, was that Image of God, or originall justice wherein *Adam* was created, but continued not. For in the second place

2. After his fall, for a punishment of his wilfull transgression, God withdrew from *Adam* this his Image, and stript him naked of that habite of grace and perfect holinesse, wherewith he was before in all parts qualified: leaving onely here and there some few traces or lines of that excellent Character unblotted out. And now in place of originall justice succeeds originall corruption, being an universall depravation and disability of mans whole nature, to work well and conformably to the law of his first creation. The understanding is dark, erroneous, confused in the apprehension of naturall, stark blinde in perceiving spirituall things. The will forward & averse from affecting or choosing its chief good. The affections and lower faculties disorderly, violent, untameable. And this universall corruption of mans nature is that which we call the image of Satan, to whom *Adam* by his fall became like, and in Scripture it is termed, The flesh, The old man, The sinne that dwelleth in us, The sinne of the world, The law of sin, The law in our members, The body of death, Concupiscence or Lust, also The first death of the soule, which *Adam* died immediately upon his sin; in which death and separation of grace from the soule, all *Adams* posterity remaine dead and rotten till they be quickned againe by Christ. Whereas then the soule being of a lively and active substance, worketh altogether by and according to its inherent qualities; where they are onely good, all the actions thereof are regular; where naught, there all its operati-



ons must needs be crooked and incongruous : as in men unregenerate, of whom the Apostle gives this definitive sentence, They that are in the flesh cannot please God. And out of this roote growes that fruit which wee properly call mans aversion or turning from God to himselfe, to Satan, to any creature, yeelding service and love to any but to God, to whom onely he owes it.

3. But there is yet a third estate, wherein the habits of righteousnesse and sinne are not severed as in the former two, but coupled both together : and this is in the state of grace, when holinesse is againe infused into our natures, and corruption done away in part. Which worke of the holy Ghost upon us, is set forth by sundry appellations in Scriptures, all signifying but divers circumstances of one and the same thing. Its called the Spirit, the new man, the new creature, our regeneration or begetting againe, our *renascencia* or new birth, our renovation or renewing, the law of our minds, *viz.* renewed, the first resurrection from the dead, our effectually vocation, our conversion; and in one word which compriseth and expoundeth the extent of all the rest, *Our Sanctification*, which is nothing but that Image of God, which we had & lost in *Adam*, restored unto us again by the supernaturall worke of Gods Spirit, creating holinesse or grace in our unholy and gracelesse hearts. For then onely are we renewed being made new men and new creature, then onely begot and borne againe by the Spirit, then raised to life, effectually called and turned from darknesse to light, when we are sanctified throughout by this new quality of grace brought into us, rectifying and repairing every part of our whole man. In which state the operations of the soule are mixt, neither simply good as in the first, nor simply evill as in the second, but partaking of both qualities, according to the different habites of corruption and grace, whereby the soule is depraved or perfected in her working. Now the proper fruit of this renewed grace is our Conversion or Turning unto God, when upon the infusion of spirituall life

and

A clean heart,  
a right spirit.

and grace, we begin again to acknowledge our Creator, and forsaking our lusts, Satan, and the creature, to fasten againe our love upon God that made our soules, and best deserves our service.

But yet touching this our sanctification or inherent righteousness, we are to enquire a little more distinctly: and for the cleerer understanding of it, to distinguish betweene

1. The Habit of Grace,

2. The Operations proceeding from thence.

The sacred habite of grace is one supernaturall quality of holinesse universally infused into all the powers of the soule at once, and spreading it selfe over all, leaves no part unsanctified, as corruption on the contrary leaves no part untainted. And as this being one contains in it originally the seed of every sinne, so doth the other of every gracious action. It is bestowed on every elect person, through the worke of the holy Ghost, who when hee enters to take possession of the heart by his quickning and sanctifying vertue, brings life & holinesse not to one only part, but to all at once. I say to all at once, in the habituall renovation of every part: For grace comes into the soule like light into the aire, which, before darke, is in all parts at once illuminated; or as heate into cold water, that spreads it selfe through the whole substance; or as the soule into the body of *Lazarus*, or the *Shunamites* childe, not by degrees but all at once infused, and giving life to every part. So is our new man borne at once, though he grow by degrees: that is, the soule in our conversion is at once reinvested with the Image of God in all its faculties: so that howsoever the actions of grace doe not presently appeare in each one, yet the habite, the seede, the roote of all divine vertues is firmly reimplanted in them, and by the strength of this grace given, they are constantly disposed to all sanctified operations.

The operations flowing from this blessed habite of renewed grace, are many: For Grace as in all parts it

workes imperfectly during this life, so in divers parts it workes diversly: or rather, because habits are not active *per se*, thus, Every faculty having proper operations belonging to it different from others, which it produceth by the strength of its proper nature; if it be perverted by corruption it doth the action ill, if it be rectified by grace it performes it well. As, to know, to assent, to choose, to desire, to joy, to love, &c. are naturall workes of the understanding, and will, or reasonable appetite. But when they shall put themselves forth to action, nothing will be done in a right manner, nor directed to a right object, unlesse the faculties be renewed with their Primitive perfection totally or in part. For this rule is sure, Nothing can worke as God would have it, unlesse it be such as God made it. Now by the restoring of grace or Gods image, a man becomes in part like unto that he was in his first creation, and consequently, the motions of every faculty conformable to their first regularity. Well then, Grace like the Ocean is one Element, but takes divers names, according to the severall regions and parts of the soule which it washeth and sanctifieth, according to the severall objects about which they are imployed, and lastly, according to the severall occasions that stirre them up to action. As for instance; Grace in the understanding is called spirituall wisdom in discerning of holy things; Grace in the will is a rectified choice, and embracing of its right object, God and his goodnesse; Grace in the affections are their pure and sanctified motions towards their proper objects; Grace in the outward man is its prompt and ready obedience in doing the commands of a sanctified soule. Now in all these parts, albeit the seede of renewing grace bee so deeply sowne and rooted, that as *S. Iohn* speakes, *1. Ioh. 3. 9.* it remains within us (the Image of God being though more imperfectly, yet more firmly imprinted on the regenerate than on *Adam* himselfe) yet the *Actus secundi*, the actual operations of this Grace appeare neither perfectly

fectly nor equally in every part, but shew themselves sooner or later, more strongly or weakly, according as the strength of sinnefull corruption abates more or lesse, or as there is greater necessity and use of one grace more than another: For the case is not altogether alike in our New as in our Naturall birth: here all parts are nourished alike, and grow proportionably unto full perfection, if the body be healthy and of good temper. But in the birth of the new creature it is otherwise; he is crazie and sickly from the very wombe and first conception, infirmity and corruption hangs upon every joint and limbe of him: so that although life be in every part, yet every part thrives not equally, nor is alike active in its operations. Its with him, as with infants that are *ἀπολαύτῃ*, *Syderati*, planet stricken, or as wee say, taken with some ill aire, in whom some parts grow wearish and withered, whilst others grow strong and lusty. All grow and have life, but those more slowly and weakly; which diversity make the body somewhat deformed though not monstrous: So in Grace every faculty is quickened with spirituall life and strength, and yet one may have a more free exercise of this gracious power, than another, which may be hindered and kept under through some stopping of the Spirit, some ill humour unpurged, some corrupt custome, company, or example inclining it another way. And this appeares by manifest experience of that great diversity of the degrees of grace which are found even in one regenerate man, who many times proves eminent in some one or few graces, & yet in others attains but to a very meane mediocrity. This distinction between the Vnity of the Habit, and Multiplicity of the Operations of Grace infused, may be further cleared by comparison with other things: as namely, with originall justice, and originall sinne. That was but one Image of God engraven universally in *Adams* whole nature, possessing and sanctifying every part, which were thereby disposed at all occasions, to all convenient and due operations without let. This also

\* Therefore it is our body of death, which yet hath many earthly members.

is not a particular but universall \*depravation, indisposing all parts to good, ill-disposing them to naught. Which (as originall justice should have beene) is in all infants together with life, but shewes it by degrees and with much diversity, as with increafe of yeares, custome of education; force of temperate, strength of temptations provoke and inflame it. So our sanctification being the restoring of originall righteousnesse, and doing away of originall corruption, is for its inherence one generall habite sanctifying all at once, and working in every part a gracious disposition to its proper holy performances, though the execution it selfe be with much variety, as also hinderance and difficulty by reason of the contrary habite of corruption.

Againe, health is not a particular but universall *cura* or right temper of the whole body, which in divers parts hath divers names, by which every part workes diversly, and all orderly: In a universall *cura* on the contrary. And such are the habites of grace and corruption. Lastly, as the reasonable soule in infants hath all its faculties entirely, though the exercise of each of them appeare not but in time by degrees, so in our regeneration, grace is entire even in its infancy and first birth, though the operations of it are more or lesse according to our growth in Christ.

The new man is created a perfect man, though but an infant.

Now, to make application of this to our enquiry touching the originall of faith, you may perceive by what is spoken, Whereof faith is a part, and When faith is wrought in the soule: Namely, that faith is a part of our sanctification\*, that faith is wrought in the soule then when we are regenerate by the infusion of the habite of grace into our whole man. This will appeare if we distinguish between

\* As infidelity of our corruption. Gal. 5. 22.

1. The habite of faith, which is in generall the renewed quality of the soule, whereby it is made able to discern and yeeld assent unto, and also willing to put affiance in all divine truth revealed.
2. The act of faith, when the understanding and will

will do actually know and relie upon Gods truth  
 and goodnesse. This is a fruit of the former, and  
 followes it in time; the former is a branch of the Image  
 of God restored unto us, a streame of the common foun-  
 taine of sanctification, whence all graces flow, a part of  
 our inherent righteousnesse, as is most apparant: It be-  
 ing impossible, that the understanding and will of man  
 should bee effectually inclined towards their spirituall  
 and supernaturall object, to give credence and put con-  
 fidence in it, untill such time as they bee first rectified  
 by grace, and purged from their habituall inbred blind-  
 nesse and rebellion: Which change when it is wrought  
 in the soule by the Spirit of grace, sanctifying and  
 quickning it in all the powers thereof with spirituall  
 life: then follow those living actions of Faith, Hope,  
 Love, &c performed by the strength of inherent and as-  
 sisting grace. Wherefore wee are not to imagine that  
 faith is infused eyther Before, or without other graces,  
 or that the soule is not at the same time, and as soone  
 disposed to love & feare God, as to beleewe in him, or  
 to Humility, to Patience, to Charity, to Repentance; as  
 for Faith. The seed of all these graces is sowne at once;  
 and for their habites they are corvall stemmes of one  
 common roote of inherent sanctity: though yet some of  
 them shoot up faster and beare fruit sooner than other.  
 Those that doe so are the two principall graces of Faith  
 and Repentance: the actions of both which seem to ap-  
 peare first in the regenerate: which of them shew first, I  
 will not now dispute; but certaine it is, that the rege-  
 nerate soule workes here most lively and stirring, and  
 after the infusion of spirituall life the pulse beates  
 strongest in those arteries. The reason whereof I take  
 it is, the singular use of these two graces arising from  
 the manner of our conversion: which being wrought  
 by the sight of sinne and misery on the one side, and the  
 representation of grace and mercy on the other, of ne-  
 cessity drawes the newly-regenerate soule by strong mo-  
 tions immediately to conceive sorrow for, and detesta-  
 tion



tion of its sinnefull misery, and also to a vehement desiring and looking after the promise of grace, which may bring it deliverance from an estate so damnable. But in this point of the priority of one grace before another, wee may not be too bold nor curious: for as the working of the holy Ghost is secret and wonderfull, in making us wild gourds partakers of the sap and sweetnesse of the true Vine: so is it not possibly observable in all or the most, where, and in what branch this sap first buds forth into blossomes and fruit. Hence this conclusion is to be observed.

1. *That Faith properly is not the roote of all other graces, nor the first degree of our sanctification and spirituall life.*

Take faith in which sense we please, for the Act, or for the Habit: If for the Act, the Habite is Before that, and the roote of it; If for the Habit, that is not Before, but a part of our sanctification, nor yet a solitaty Habite infused alone by it selfe, but together with the *Actus primi*, or Habits of all supernaturall graces whatsoever. Tis true in some sense that before faith, there is no life nor sanctity in the soule: because faith is a part of our life of grace, and of sanctity. But there are other parts too, Hope, Charity, &c. and of these it may be said as well as of faith, theres no grace in the soule till hope & charity be wrought in it. All are parts of our spirituall life wrought together. For as the corporall, so the spirituall life is not one distinct, but *omnes actus primi*, of every faculty whereby it can worke regularly. And though in the body some part may live alone, and others bee dead, yet in our spirituall life tis farre otherwise, all powers are quickned and live together: where the habit of one grace is, there are all, and as soone all, as one, every Faculty being rectified as well as any: and all the operations of each faculty tending to all its objects, renewed as well as any one operation directed to some one object. Wherefore I see not, under correction of quicke eyes, how Faith can bee accounted the roote whence spring

As the Will  
renued is at  
once disposed  
to love our  
neighbour; as  
well as to love  
God, &c.



spring all other fruits of righteousness, the efficient  
 \* cause of our sanctification, the onely pipe through  
 which the waters of life flow into the soule; that first-  
 borne grace in our spirituall regeneration, so much that  
 before its actuall operation there is no jot of spirituall  
 life and sanctity in our hearts. Many divine Elogies are  
 given to faith in the Scriptures, but none such as to  
 cause us to make it the fountaine of all graces. That the  
 heart is regenerate before the act of beleiving and o-  
 ther graces wrought therein, together with the habit of  
 faith, may appear by these reasons:

1. It is the true and generall doctrine of all Di-  
 vines, that actuall faith is never wrought in the soule,  
 till besides the supernaturall illumination of the under-  
 standing, the will bee also changed and freed in part  
 from its naturall perversnesse: For till this bee done, tis  
 utterly impossible it should ever embrace the promise.  
 Now the doing away of this ignorance and rebellion,  
 what is it but an effect of the grace of sanctification  
 implanted in the soule, by which it is sweetly and freely  
 inclined to all heavenly things?

2. To beleieve is an action of a man living by grace,  
 not dead in sinne. The soule therefore is first endued  
 with the life of grace before it can performe this living  
 action.

3. There can be no reason given why in our rege-  
 neration it should bee necessary first to have faith be-  
 fore we can have any other grace of sanctification; no  
 more than that it should be needfull to have some other  
 grace, before we can have faith; or, why we are more fit  
 being unconverted to receive the grace of faith rather  
 than any other grace, as of repentance, &c. A man unre-  
 generate having no preparations at all to any grace, is  
 alike disposed to receive every one: and so there is no  
 difference on mans part. If any say, that the Spirit  
 which must worke other graces is not received till wee  
 doe actually beleieve: in so saying he confutes himselfe;  
 it being most apparant, that the Spirit is given to men

\* So Tilenus,  
 with others  
 generally,  
 makes Faith to  
 be the instru-  
 ment of Insti-  
 tution and  
 Sanctification,  
 with this diffe-  
 rence: *Fides*  
*Iustificationem*  
*percipit, San-*  
*ctificationem*  
*etiam efficit.*  
 In the one  
 faith is an in-  
 strument only,  
 in the other  
 an efficient  
 cause also.  
 Tilen. Syntag.  
 part. 2. disp. 45.  
 thes. 41.

incredulous, to the end to make them beleevers: and no man should ever bee converted were not the holy Ghost given to him, whilst he is unconverted, to worke his conversion. Now God that for Christs sake gives faith unto us when we had none, without any predisposition in us to receive it, can and doth for the same Christs sake give us all other graces as well at the same time.

4. It cannot well bee shewne how faith produceth all other vertues in us, seeing that all habites of grace are infused, not acquired; and one habite cannot produce another, nor doth one habite bring forth the operations of another. Tis true that faith lends a hand to helpe forward all gracious actions, and does much in their guidance and direction; but tis like as the understanding guides the actions of the will and inferiour faculties, or as prudence moderates the actions of all other morall vertues; which actions notwithstanding come from their proper faculties and habites, as their immediate *principia* and fountaines. But of this point more at large when we come to shew the dependance that obedience hath upon faith.

Ob.

Against this may be objected: That we live by faith, *Gal. 2. 20.* that by faith Christ dwells in our hearts, *Eph. 3. 17.* that through faith we are risen with Christ, *Col. 2. 12.* that by faith we receive the holy Ghost, *Ioh. 7. 38, 39. Eph. 1. 13.*

So that we have no life till we be in Christ, no being in him til we have faith to beleeve on him, no sap from the vine, no vertue from the body till we be united as branches, as members, which union is by faith onely; no Spirit of grace to give us life till wee have faith to receive it. In brieft thus: Christ by his Spirit is the author of all our spirituall life & sanctification. But till we beleeve wee have no participation nor fellowship with Christ and his Spirit. Therefore till wee \* beleeve wee have in us no life at all, & consequently by faith we are made partakers of all life and grace. To which I answer.

\* As who should say, a dead man must first see, speak, and goe, before he have life in him.

We

We must carefully distinguish between a twofold Union and Communion we have with Christ. *Sol.*

1. By the Spirit on his part: for Christ as by his Death he is the meritorious cause of life and grace unto the elect, so by his Spirit he is the onely efficient of life and grace in the regenerate. To whom whilst they are yet dead in sin and destitute of all grace, so as they neither doe nor possibly can beleve, Christ sends his Spirit which breathes life into them, changes and purifies their nature, by working all holy and rectified abilities in every part. Now this first worke of the Spirit creating of grace in the soule, doth most apparantly precede not onely the act of beleiving, but the habite also: for the habite it selfe is infused by this worke. And therefore it is also manifest that before all faith, we have and must have some participation with Christ, even to this end that wee may have faith. But this union with him is wrought meerely by the holy Spirit, which is that band whereby Christ knits himselfe to us, communicating all gracious and quickning vertue from himselfe to us, and thereby making us living members of his body. *Eph. 1. 22. & 4. 15. Gal. 3. 20. 1. Cor. 6. 17.*

2. By our faith on our parts: when being quickened by infused grace, wee actually apply our selves to embrace the promise, and to relye upon Christ onely. And here wee knit our selves to Christ, resting upon him alone for all comfort. By which uniting of our selves to Christ, wee receive a greater increase and larger measure of grace from him. In the first union we were insensible of it, and grace is given to us *non petentibus*, that asked not after it: in this second union wee are most sensible of its comfort and benefit; and here an augmentation of grace is bestowed on us *petentes*, earnestly suing for it, and by faith expecting the receiving of it. *None can call Christ Lord but by the holy Ghost.*

Wherefore I conclude, All grace and vertue whatsoever in us, is given us from the fulnesse of Christ, the fountaine of all supernaturall life; but yet all is not wrought by Christ embraced by our faith, but by Christ conveying his grace unto us by his Spirit. This first *Rom. 10. 20. Christ is made unto us life, righteousness, &c.*

*Anger* quickens us : wee then with *Lazarus* after life put into us, can awake, stand up, come forth, and by faith looke on him that raised us, fall downe, worship, and beleeeve in him as our Lord and God: The places alledged eyther touch not our sanctification at all, or speake onely of the increase of grace, not of its first infusion, faith being a meanes of that, but no efficient or instrument of this.

Having thus shewed the nature of our conversion or sanctification, it remaineth that for the further cleering of many doubts and our more easie passage unto other points, wee speake somewhat touching three materiall circumstances necessary to bee considered in this point of our conversion and vocation, and they are these :

1. The cause whereby,
2. The manner how,
3. The subject wherein conversion is wrought.

Of the cause first: which is double,

1. The impulsive or moving cause,
2. The efficient or working cause.

That which moves God to bestow the grace of sanctification upon man is nothing in man, but all in God himselfe: namely, his free-love to his elect in Christ: Which love of God is from eternity before the foundations of the world were laid: and though it be revealed unto the elect in time or at their conversion, yet doth it not then begin, when it begins to bee manifested. When wee yet lay in the shadow of death, strangers from the life of God through ignorance that was in us, when wee were cast out polluted in our blood, not yet washed and seasoned with salt, even then God looked on us with tender compassions, hee pittied us, hee loved us as chosen vessels prepared for glory, as heires of grace and life; and because he thus loved us, he said to us, Live, hee covered our nakednesse, and cloathed us with righteousness. Now that God doth thus actually love the elect before they are regenerate, or can actually beleeeve, may further appeare by these reasons :

1. Where

1. Where God is actually reconciled, there he actually loveth: for love and reconciliation are inseparable;

But with the elect before they convert and beleve, God is actually reconciled. *Ergo,*

He loves them before their faith and conversion.

The *minor* is evident, because before they are borne, much more before they are regenerate, a full Attonement and satisfaction for all offences is made by Christ and accepted on Gods part. Whereupon actual reconciliation must needs follow. And this the Scriptures make manifest, Christ being [*the Lambe slaine from the beginning of the world*] and God testifying of him at his Baptisme long before his death, in that speech of admirable consolation [*This is my beloved Sonne, in whom I am pleased*] well pleased with him for the unspotted holinesse of his owne person, well pleased with us in him for his unvaluable merits. And hence a second reason *a pari*,

2. If God did actually love the elect before Christs time, when an actual reconciliation was not yet made, then much more may hee actually love the elect after the attonement is really made by Christs death, even before they doe beleve it.

But the former is true, as appears by the salvation of the Patriarkes: and therefore the latter may not well be denied. The reason of the consequence is this, Because it is farre more probable, that God should love us upon satisfaction made, before our faith, than love them upon their faith before satisfaction was given. Specially seeing neyther their faith nor ours is any efficient cause why God loves either them or us.

*Vnlesse we will maintaine the Popish Limbus.*

3. Election, effectually Vocation, and Faith, all are fruites and consequents of Gods actual love unto the Elect: which graces and favours he therefore bestowes upon them because hee loves them. And therefore tis vaine to say, *Deus elegit homines diligendos, non dilectos*, or that faith and sanctity are bestowed on us onely to make

He hath loved vs and chosen vs, &c.  
Deut. 7. 7. & 10. 15.  
1. Ioh. 4. 19.  
1. Pet. 1. 3.  
us Tit. 3. 5. 7.

Eph. 1. 4. 9.  
2. Tim. 1. 9.  
Rom. 11. 5. &  
9. 11.

us capable of Gods love. Is not the bestowing of them a fruit of his great mercy and love unto us? Yea, the whole *series* and chaine of all Gods gracious workes for mans salvation, have Gods love for their first linke: as is apparant, *Iob. 1. 13.*

4. These affections of love and hatred in God are perpetuall; being eternall and unchangeable acts of his will. Whom he loves he loves alwaies, whom he hates he hates for ever. Nor doth hee as man at any time begin to love that person, whom before he hated: or hate that person whom before he loved. These things agree not with Gods immutability, or omniscieny. For it cannot be that like a man he should bee deceived in the placing of his affection, or that hee should change his minde where the things themselves change not: forasmuch as he that is once hated of God will bee for ever hatefull (for who should make him otherwise?) and he that is once beloved shall be for ever lovely (for God that loves him will make him so). Wherefore Gods love to the regenerate is not a thing of yesterdai as themselves are: but one of those ancient favours, which have been laid up for us in the treasury of his old and everlasting counsells.

5. God loves and saves those of his elect who dye infants, and cannot have actuall faith: Of which more anon. Wherefore I conclude that before conversion, much more before actuall faith, God actually loves the elect, and out of that his great love, bestowes upon them the grace of conversion. But here I would have you observe a twofold distinction:

1. Betweene { Gods love in it selfe,  
                          { The manifestation of it to us.

That is perpetuall and One, from all to all eternity, without change, increase or lessening towards every one of the Elect: But the manifestation of this love to our hearts and consciences begins in time, at our conversion, and is variable according to the severall degrees of grace given, and our more or lesse carefull exercise of

Piety



Piety, whereby the light of Gods countenance at one time shines bright upon our soules, at another time is in the eclipse. Which divers degrees of revelation, argue no difference in Gods affection (nay in earthly Parents it doth not alway, for a strong affection may be concealed): but we may truly say, That Gods love to us when he decreed to save us, is one & the same without addition with that which he manifesteth unto us, when hee glorifieth us. That holy flame of divine love towards us doth burne as hote now as then; though till then wee shall not be so thoroughly heated with it.

2. Betweene  $\left\{ \begin{array}{l} \text{Gods love to our persons;} \\ \text{Gods love to our qualities \& actions.} \end{array} \right.$

A distinction which God well knowes how to make; and wee should sometimes learne to use it, not hating mens persons, because of some infirmities. Parents I am sure are well skilled in putting this difference betweene the vices and persons of their children, those they hate, these they love, and when for their vices they chastise their persons, they remember with much compassion, that tis a childe whom they have under the rod. To the point; the cause is alike betweene God and the Elect, his love to their persons is from everlasting the same, nor doth their sinfulnessesse lessen it, nor their sanctity increase it. Because God in loving their persons never considered them otherwise than as most perfectly holy and unblameable in Christ. But Gods love to their qualites & works then begins, when both the one and other become holy by the grace of conversion: before which time and after too, God is angry even with his Elect, and testifies his hatred of their sins as much as of any others, by manifold chastisements upon their persons for their offences. Wherefore though *Paul* were a chosen vessell dearly beloved of God for his person, even then when in ignorant zeale hee furiously persecuted the Church, yet for his conditions they were hateful and highly displeasing to God till after his conversion. Most true it is, that sin doth justly make that person





person hatefull in whom it is, and it doth so in the reprobate, whose sinnes God hates, and for their sinnes their persons, which he alwaies beholds polluted in their uncleannesse: yet in the Elect whom hee hath loved for ever, this difference of affection is manifest, God approves of their persons, whilst hee disallows their corruptions, and when his fiercest wrath was shewed against the sinnes of the Elect in the person of God so loved the world, &c. Christ, then did God most compassionately love the persons both of Christ and of all the Elect. *Wherefore* God might easily take away his Image from *Adams* nature, yet not his favour from his person, which he loved as elect in Christ, whilst yet he punished his transgression sharply: and we see nothing more common in Christian observation, than for men, after such time as they are converted and assured of Gods tender love unto them, yet then to feele the bitterest stormes of his displeasure raised up against them for their sinnes.

Hence then it appeares, that our effectuall Vocation and Conversion is justly to be accounted a fruit or effect of Gods singular favour towards the persons of his Elect; with whom being actually reconciled in Christ, having justified them from all their sinnes by his merits, he afterwards sends forth his holy Spirit into their hearts, calling them from darknesse to light, from under the power of Satan and their corruption, to the libertie of Gods sonnes, that being thus sanctified they may be made meet to be partakers of the inheritance with the Saints in light. And whereas that place of the Apostle, *Heb. 11. 6. Without faith it is impossible to please God,* may breed a doubt against this which hath been spoken, as seeming to imply, that before our actuall Conversion and Beleaving wee are no way at all pleasing unto God, nor beloved of him: For the removing of this scruple, wee are according to the second distinction understand this place of the Actions, not to the Persons of the Elect. Towards their Persons hee beareth perpetuall good-will: but this is secret, they feele

feele it not, nor doth so much appeare vnto them or others till their conuersion, when only God declares himselfe to be pleased both with their persons and actions. But for their actions, tis certaine no worke whatsoever any of the Elect doth before the infusion of sauing faith, can be done according to Gods will, and so be pleasing vnto him. Of which ordinary course of pleasing of God in our Workes, according to his reuealed will, this place is to be interpreted, and that out of the place it selfe; for it is apparant the Apostle giues a reason why *Abels* Sacrifice pleased God not *Cams*, why *Enochs* life and religious walking with God was pleasing to him, namely because they had faith, in and by which they performed those seruices acceptably. Without which faith it is impossible, saith the Apostle, to please God, namely in any Worke that we goe about; & he addes the reason, [*For he that cometh to God,*] whether in sacrifices, prayers, or any other religious duties to be performed to God, [*he must beleeue that God is, & that he is a rewarder of them that diligently seek him.*] Here therefore is nothing against that Love of God which he alwaies beares towards his Elect in Christ, through whom they are pleasing vnto him, when yet their works please him not.

And thus much of the Moving cause of our Effectuall Vocation, *viz.* Gods Love and Actuall Reconciliation with the Elect. From hence I deduce two corollaries,

*II. That Sanctification and Inherent righteousness goes before our Iustification and imputed righteousness: but with a distinction of a double iustification.*

1. *In Foro Dinino*, in Gods sight; and this goeth before all our sanctification: for even whilst the elect are unconverted, they are then actually justified & freed from all sin by the Death of Christ: & God so esteemes of them as free, and hauing accepted of that Satisfaction, is actually reconciled to them. By this Iustification we are freed from the guilt of our Sins, and because that is done away, God in due time proceeds to give us the grace of Sanctification, to free us from sins corruption still inherent in our Persons.

Col. 2. 13.

21. *In Foro Conscientie*, in our owne sense, which is but the revelation and certaine declaration of Gods former secret act of accepting Christs righteousness to our justification. The manifestation of which to our hearts and consciences, is the only ground of all our peace and comfort: and it followes our Sanctification, upon and after the Infusion of Saving Faith, the only instrument of this our Iustification. This distinction is needfull to be obserued, as giving light to many things: and without it I know not what reasonable construction can be made of these words of *Tilenus*, *Synt. part. 2. cap. 45. Thes. 38. Perperam et absurde prorsus inter effecta Sanctificationis numeratur iustificatio, quia illam naturā precedit; neque enim sanctificatur quisquam nisi iam iustificatus: omninoq; necesse est, ut arbor bona sit, priusquam bonos ferat fructus.* If he meane that no man is sanctified, but he that is first justified in Gods sight by Christs righteousness accepted for him, tis true: but if, that none is sanctified but he that is first justified in his owne sense through the apprehension of Christs righteousness by faith, tis apparently false, seeing a man cannot have Faith, nor use faith till he be first sanctified. And the reason hee gives is exceeding weake, The tree must be good before it bring forth good fruits. True, but what makes vs good trees? our Iustification or our Sanctification? Surely our Sanctification. For though by Iustification wee are accounted good and Holy before God, yet wee are not so in our Selves, but most euill and Corrupt till we bee indewed with the grace of sanctification. And then only wee become Good trees, fit to beare the fruite of good workes: so that the reason is in effect, as if he had said we must first be Sanctified before our workes be Holy: and that is true; for euen to Beleeve is a good and Holy worke, and therefore though it goe before Iustification, yet of necessitie presupposeth Sanctification.

Ioh. 6. 29.

22. *That faith is such an instrument of making us partakers of the Benefits of Christs Mediation, as is neither absolutely necessary in all the Elect, nor yet simply antecedent all manner*

*manner of participation in those benefices.*

That it is not absolutely necessarie in all, appears in the Elect dying infants, who enjoy all the benefits of Christs merits in their Iustification, Sanctification and Glorification, without this instrumentall meanes of their actuall Faith: as wee shall see more at large anon.

That Faith doth not simply precede all manner of Participation with Christ, appears by a double benefit wee enjoy by and from Christ, before such time as wee doe beleve.

1. Our Sanctification wrought by the Spirit, which from Christ conveys Life and Grace into our Soules, when wee were utterly devoid of all both Faith and other graces, as hath beene shewed before at large. And this is the first benefit of Christs death bestowed on us before we so much as aske it.

2. Our Iustification in Gods sight; which even long before we were borne is purchased for vs by Christ. For tis vaine to thinke with the Arminians, that Christs merits have made God only *Placabilem*, not *Placatum*, procured a freedome that God may be reconciled if hee will, and other things concur, but not an actuall reconciliation. A silly shift devised to uphold the libertie of mans will, and universality of Grace. No, tis otherwise, the Ransome demanded is paid and accepted, full Satisfaction to the Diuine justice is giuen and taken, all the sinnes of the Elect are actually pardoned, Gods wrath for them is suffered and ouercome, he rests contented and appeased, the debt book is crossed, and the hand-writing cancelled. This grand transaction betweene God and the Mediator Christ Iesus, was concluded upon and dispatcht in heaven long before we had any being, either in Nature or Grace: Yet the benefit of it was ours, and belonged to us at that time, though we never knew so much till after that by faith wee did apprehend it. As in the like case, Lands may bee purchased, the Writings confirmed, the estate conveyed and settled vpon an Infant, though it know nothing of all, till it

cometo age, and finde by experience the present commo-  
ditie of that which was prouided for him long agoe. And  
the reason of all this is, because it is, not our Faith that  
workes Gods reconciliation with us, but Christ beleeued  
on by our faith: Now his Merits are not therefore accep-  
ted of God, because we doe beleue, but because they of  
themselues are of such Worth and sufficiency as doe de-  
serue his most favourable acceptance of them for vs. And  
what reason have we then to thinke why they have not  
alwaies procured as well as deserved Gods love and actuall  
reconciliation for the Elect, not only before their faith as  
in all, but also without their faith as in Infants?

I proceed to the second cause of our Conversion, *viz.*  
the Efficient cause which really produceth it; and that is  
the Holy Ghost, in whose person, not excluding the Father  
and the Sonne, this worke of Sanctification is peculiarly  
terminated. This blessed Spirit are those two golden pipes  
through which the two Oline branches emptie out of  
themselues the golden oyles of all precious graces, into  
the Candlestick, the Church, as it is *Zach. 4.* For which  
cause all the Graces of God are called the Fruites of the

and 1 Cor. 12.

For 104. 17.

Spirit, *Gal. 5. 22.* and *Eph. 5. 9* [For the Fruit of the Spirit is  
in all goodnesse and righteousness and truth.] yea, the whole  
worke of sanctification and renewed Grace is styled by the  
name of the Spirit, *Gal. 5. 17.* [The flesh lusteth against the  
Spirit, and the Spirit against the flesh,] *id est.* Grace fights  
against corruption, and this opposeth against Grace. In  
respect of this operation which the Holy Ghost hath in  
Sanctifying the Elect, he is in Scripture set forth vnder a  
double Similitude of Water and Fire: which are Ele-  
ments most apt to cleanse. The similitude is from the cu-

Leb. 10: 2, 3

stome of the Leviticall Purifications, which were done  
by the use of both Elements. For all vessells and utensills  
polluted by any legall uncleanness, were to bee purged  
by Water if they were of wood, but by Fire, if made of  
metall or other materials that might endure it; as you  
may read, *Nim. 31. 23.* So what euer filthinesse cleaves

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omos

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unto us, or how deeply soever incorporated into our natures, the Holy Ghost by his most blessed vertue, *as by water washeth away, as by fire consumeth.* [ *Then I will poure cleane water upon you, and yee shall bee cleane, from all your filthinesse and from your Idols will I cleanse you:* ] faith God unto the Church, *Ezech. 36. 25.* And what is this water? in Verse 27. he interprets himselfe in these words, [ *And I will put my Spirit within you* ]. Hence wee are said to bee baptized with the Holy Ghost, *Ioh. 1. 33.* to bee baptized by one Spirit into one body, *1 Cor. 12. 13.* to bee borne of water and of the Spirit, *Ioh. 3. 5.* Which baptizing of washing by the Holy Ghost is in plainer termes our Sanctification wrought by his power, cleansing us from inherent corruption, and creating in us Puritie and Holinesse, as is cleare out of that of the Apostle, *1 Cor. 6. 11.* [ *And such were some of you: but yee are washed:* ] what that? the next words tell us, [ *But yee are sanctified, but yee are justified in the name of the Lord Iesus, and by the Spirit of our God* ]. Hence the bestowing of the abundant gifts of the Holy Ghost, is metaphorically described by Effusion or pouring out, as *Esa. 44. 3.* [ *I will poure water upon the thirsty and floods upon the dry ground; I will poure my Spirit upon thy seed, and my blessing upon thy buds.* ] *Isa. 2. 18.* [ *I will poure out my Spirit upon all flesh* ] fulfilled *Act. 2.* For that other appellation of Fire, we haue it expressly, *Mat. 3. 11.* [ *Hee will baptize you with the Holy Ghost and with fire,* ] and implied, *Marc. 9. 49.* Euery man shall bee salted with fire: and euery sacrifice shall be salted with salt. Grace therefore is of a diuine off-spring, the immediate effect of the all-powerfull vertue of Gods Spirit, whereby he replants inherent Holinesse in our Soules, having purified them from all Vncleannesse, to make us holy vessells of pleasure fit for the seruice of Gods Sanctuary. Now whereas this worke of the Holy Spirit, is by diuines called *Donatio Spiritus Sancti*, the Giving of the Holy Ghost, that we be not mistaken, you are to note briefly, that the Holy Ghost is said to be given two waies:

*1 Pet. 1. 12.*

The loue of  
God is shed  
abroad in our  
hearts by the  
Holy Ghost.



Col. 2. 9. <sup>4</sup> 1. In his Essence and Graces, both together; and so was he given to Christ the Head of the Church, in whom dwelleth the fulnesse of the Godhead bodily, or substantially, whom God hath annointed with the Holy Ghost and with Power, and that above all his brethren, having given him the Spirit without measure.

Act. 10. 38. <sup>4</sup> 2. In his Graces and Vertues only; and so is hee given unto the Church, the body of Christ. Touching this Sending forth of the Spirit into the hearts of the Elect, the inhabitation thereof in their hearts, how they are said to bee the Temples of the holy Ghost, and Partakers of the Divine nature: albeit it be most true, that the Holy Ghost being God must needs be present euery where by his Essence, yet I take it to agree best with Christian modesty to let passe curious speculations about such sacred mysteries, and to rest our selues contented with this, that it sufficeth abundantly for our comfort, if wee enjoy his Gracious presence, replenishing us with all heavenly vertues and Consolations. Now this donation of the Spirit, in his graces and vertues, is double;

1 Cor. 3.

1. One respecting the publike, when an extraordinarie measure either of Inferiour gifts, or of Sanctifying graces is bestowed upon some men for the greater benefit of the Church in common. And this was more peculiar to the times of the Primitive Church. Of which donation of the Spirit you may read, *Iob. 7. 39. Act. 2. & Act. 19. 2. 6. Eph. 4. 8. 11.*

2. Another in regard of the Private good of every Elect person, when the Holy Spirit is given to him, effectually to call, convert, and sanctifie him. And this only is that giving of the Holy Ghost which wee now seeke after: when the power of that Holy one overshadowes our soules, and by the immortall Seed of his owne most gracious vertue, frames in us the New man created according to God in Righteousnesse and Holinesse.

Let this suffice concerning the Causes of our Conversion, which are briefly wrapped up in that of the Apostle,

*Rom.*



*Rom. 5.5.* The love of God shed abroad in our hearts by the Holy Ghost which is given unto us. I goe on to the next circumstance, *viz.*

The manner how it is wrought in us. To inquire in what manner the Holy Ghost breathes into our Soules the Supernaturall life of Grace, is a scrutiny as difficult, as to search whence and whither the winde blowes, or for a dead man raised up, to tell how life and sense came into him, or for a man borne into the world, to describe in what manner each of his members was fashioned in the wombe. There is not, I suppose, any mortall man not inspired with speciall revelation, that can declare unto us this Way of the heavenly spirit, any more than the skilfullest Anatomist, the Way of the earthly spirit, nor how the bones doe grow in the wombe of her that is with childe, as *Salomon* speaks, *Eccle. 11. 5.* To tell the moneth, day or houre wherein they were converted, is in most converts impossible, in all of exceeding difficult observation; though I denie not but the time may be in Some of sensible marke. But euen in them or others, to shew us by which way the Spirit went out from God to speake unto their hearts, by what secret motions it moued upon their soules, how and in which parts its quickening and sanctifying vertue gaue life and heat unto them, we cannot expect from them any declaration of that which they had no power to obserue. Doe not looke then I should make knowne unto you the manner of that in you, whereof I am ignorant in my selfe. This I trust, that thorough the grace of our Lord Iesus Christ, both you and I may say with the blinde man in the Gospell, *One thing we know that we were blinde, but now we see; we were dead, but now we are aliue; we were lost, but are now found; we were darkenesse, but are now light in the Lord: albeit how our eyes are opened and lightened, how we were recovered from our wandring in the vale of death, wee cannot in euery particular exactly recount. Blessed is hee that findes this change in himselfe: and farre more blessed than they, who betray themselues* to

Anat. Armin.

to have no part in the worke by their pride and bitternesse in quarrelling the manner of it, who (as the learned *Mon-*  
*lin* censures, not too sharply) are themselves ledde by a reprobate Spirit, whilst captiously and carnally they inquire after the working of Gods Spirit.

There are nevertheless two things in the manner of Graces plantation in us, which we may descry, because the Scriptures have discovered them unto us: namely,

1. That this Plantation of Grace in us, is meerely Supernaturall.

2. That this Plantation of Grace is Constant & Durable, not to be rooted up again: two circumstances about the infusion of Grace into mans heart, so necessary to be well observed, as nothing more. Because in the one lies the foundation of all Christian humility, we having nothing but what we have received: on the other depends all our unconquerable comforts in this our pilgrimage, that we have so received grace, as wee shall never lose it again. In both these Sathan hath not beene wanting by his instruments, men of corrupt mindes, to pervert sound doctrine, and poyson religion even in the roote: advancing the wisdom of the flesh, against the power of Gods Spirit, filling the heart with proud imaginations, by ascribing so much unto the Sufficiency of its owne naturall Abilities in point of Conversion, as it need not be much beholding to God for his grace: and againe breeding in the soule terrors unsufferable, and fearefull doubtings of its perseverance in grace received, upon the apprehension of no stronger support in grace, than the reede of mans Free-will, which having received, may as easily reject grace, and having made them, may by the same power eternally undoe them againe. So looke how men are exalted in pride on the one side, as low are they throwne downe, in discomfort on the other side; and scarce is there any point of religion wherein we may erre more easily and dangerously. Well then let this be our first conclusion touching the manner of our conversion, that

*The Grace of Sanctification is wrought in the Elſt in ſuch a manner as is merely Supernaturall, iſt, above the ſtrength, without the concurrence of any abilities of our corrupted nature.*

God though a ſupernaturall agent, yet worketh many things by naturall meanes, and in a naturall manner, whiſt hee doth but only giue his aſſiſtance and co-working power to & with the naturall abilities originally planted in every creature. And then though we denie not Gods actnall Concurrence, yet we truly and properly aſcribe ſuch effects to their Viſible, apparant, immediate cauſes. But in this point, concerning the replantation of Holineſſe in a Sinfull man, we affirme againſt Pelagians, Semi-pelagians, Papiſts, Arminians, or other ſectaries however branded, that as the Agent or Efficient of mans Sanctification is ſimply ſupernaturall, viz. the Holy Hhoſt, ſo is his manner of working altogether Divine beyond the power, and without the helpe of any thing in man. An aſſertion that layes nature flat on her backe: and yet gives vnto her as much as Sinne hath left her, and thats juſt Nothing in matter of Grace. And the truth hereof will eaſily appeare to any that will without pride and prejudice conſult the Scriptures, or common experience. Me thinkes when we reade in the booke of God theſe and ſuch like ſayings, that every imagination of the thoughts of mans heart is only euill continually; that of the children of men, there is none that underſtands and ſeeks after God; that they are become altogether filthy, none that doth good no not one; that *[the naturall man perceiueth not the things of the Spirit, nor can be know them being ſpiritually diſcerned]* that wee are *[blinde]* till God *[Open our eyes]* that wee are *[deaf]* till God *[bore our Eares]* that wee are *[Darkneſſe]* vtterly deſtitute of Spirituall light, that, *[the Wiſdome of the fleſh is enmity or hatred againſt God, is not, nor can be ſubiect to him]* that *[the fleſh luſteth againſt the Spirit]* rebelling againſt the worke thereof even in the regenerate; much more before regeneratiō, that *[of our ſelves we are not ſufficient]*

For in him we  
line and move,  
&c.

2 Cor. 3. 5.

*sufficient to thinke a good thought as of our selves, but that our sufficiency is of God* that [it is God which worketh in us both the will and the deed of his good pleasure] that in our conversion, wee are [New begotten] [New borne] [New creatures, created in Christ Iesus to good works] in fine to put all out of doubt, [That wee are Dead in trespasses and Sinnes] and that our Sanctification is the [first resurrection] from death, effected in us by the same Almighty [power which God declared in raising Christ] from the grave: When, I say, wee consider of these and the like places, were wee not too much in love with our selves, and held some scorn to con God all the thanks for our salvation, our hearts and tongues would presently bee filled with a sincere acknowledgement, *Not unto us, O Lord, not unto us, but unto thy Name wee give the glory, for thy loving mercy, and for thy truths sake.* Besides, I wish wee would descend unto an impartiall examination of our owne hearts, to make discovery by the light of the Spirit, of that body of Death wee beare about with us, what strong rebellion there is of the Law in our members, against the law of our mindes, what secret and powerfull attractives the affections of Sinne have to pull us unto disobedience, what violent and bitter opposition they make against Grace checking their disorderly motions, how seldome any blessed resolution tending to sanctity rises up in our thoughts, how vnwildy we are in the managing of any gracious motion from the Holy Ghost, with what slacknesse and cumber wee persecute such holy inspirations to action and full accomplishment, in a word, how passing slow our course towards heaven is, when wee have all helpes of nature and Grace to carry us forward, I am fully perswaded, that whatsoever any man may conceive in abstract speculation, there is no converted person if he make application to his owne particular, but will confesse freely, if he deale truly with his owne heart, that, not only if God had not done More for him than he could for himselfe, but if God had not done All for him he had utterly perished in his sinnes.

Psal. 115. 2.

sinnes. And he will acknowledge that it is impossible there should be in and of himselfe such Preparations and forward dispositions to worke his owne Conversion; who being Converted is hindered by none so much in the finishing of his salvation, as by his owne perpetuall indisposition to goodnesse. This our disabilitie whereof wee are convinced in our owne sense and by testimony of the Scripture, will inforce us, if our pride bee not as great as our povertie, to confesse whence wee have our riches without stammering, shifiting and mincing of the matter, as the fashion of too many is, who by many pretie scholasticall devices distinguish God out of all or the greatest part, or at least some part of his Glory due unto him for our Conversion, and thrust in the Abilities of their owne Free-will as co-workers with Gods Spirit, & joynt-purchasers of this inheritance of Grace. But let God have glory and every man shame: and let all whom grace hath taught to judge of their Corruption, say with the Church *Es. 26.12.* Thou (O Lord) hast wrought all our workes in us.

I will not prevent my selfe by larger explication of this point at this time: but wrapp up all touching this first conclusion, in a needfull distinction or two, and so passe on. Mans Concurrance in the worke of his sanctification is double,

1 Passive, which is the Capacity or Aptnesse that is in mans nature for the Receiuing of Grace: for being a Reasonable creature hee is naturally prepared and disposed with such a substance and faculties as are meet subjects to receive the Habit, and instruments to performe the actions of Grace. This Concurrance of man to his regeneration, is most necessary: nor doth God sanctifie senselesse or irrationall creatures, nor is man in his conversion in such sort passive, as is a stone, blocke, or brute beast, as our adversaries absurdly cavill.

2 Active, which is some Strength or Power that man hath in the Use of his faculties, especially of his will, for the Production of Grace. This strength of man in doing

good is to be distinguished in regard

1 Of the Beginning and first Act of our Conversion, when Holinesse is at the first reimplanted in the Soule.

2 Of the Progresse of our Conversion in the practise of Sanctification: In this second respect none denies Mans actuall concurrence with the Spirit of God: for being sanctified and inwardly inabled in his faculties by Spirituall life put into them, he can Move himselfe in and towards the performance of all living actions of grace, even as *LARAINS* of Nature. Whereas yet you are to remember, that even in these actions wee cannot worke alone, we are but Fellow-workers with the Spirit of God, and this not in an Equality, but Subordination to him: we indeed move our hands to write, but like raw schollers wee shall draw misshapen charecters, unlesse our heavenly Master guide our hands. Neverthelesse these actions take their denominations from the next Agent, and though performed by speciall assistance of the Spirit, yet are rightly said to be mans actions: so that when a regenerate person, Beleeves, Praies, gives almes, rejoyceth in God, &c. we doe not say that the Holy Ghost in us Beleeves or Praies, or gives almes, or rejoyceth in the hope of happinesse, (as some would fasten upon us such a senselesse assertion) it is man that doth all these, but man assisted by Grace.

But now concerning the former respect, for the first Infusion of the Habite of grace into the soule, wee utterly deny all Active concurrence of mans naturall abilities to the acquiring and generating of grace in his heart, and grant him onely a Passive capacity to receive it bestowed on him. And we maintaine that in this Case neyther the Holy Ghost workes like a Naturall, nor man like a Morall agent. The worke of the Holy Ghost is not like that of Naturall agents in the production of Materiall Formes, brought out of the Power of the Matter, that is, if I understand Naturallists in that Phrase, resulting out of the Inherent qualities of the Subject diversly compounded and ripened by the externall agent, or as those agents worke in the



the generation of Second qualities arising out of the different mixture of the First: in both which the qualities of the Subject concur with the outward agent in producing the effect. This worke is of a higher nature, like the infusion of the Reasonable Soule into the Conception, to whose creation the body conferres nothing at all, and to its introduction nothing but a passive capacitie. It is a change of our nature, a creation of new qualities, not a perfection of the old, an habituall qualitie meerely infused by Diuine vertue, not issuing out of any inward force of humane abilities, howsoever strained up to the highest pitch of their naturall perfection. And therefore againe, man in this work of sanctification is not any morall agent, as when by many commendable actions he gets to himselfe the habit of morall vertue. No: Civilitie is a hopefull preparation, but no working cause of sanctitie. Take that and all other the most likely dispositions you will, let there be sweetnesse of naturall temper, ingenuitie of education, learning, good companie, abstinence & hatred of grosser vices, respect of lawes, restraint of discipline, an industrious forwardnesse to all laudable courses, a naturall desire of the unknowne happinesse of the Saints, a part in the externall communion of the Church, in briebe, the whole packe of morall vertues Christianis'd (that I may so speake) by the generall knowledge of religion; yet all these with their joint force cannot kindle in us one sparke of Celestiall fire, nor quicken our dead soules with the least true motion of spirituall life. Of a man qualified with those preparations we may say as Christ of the yongue man in the Gospel, He is not farre from the kingdome of God; but that hee is in common estimation, and according to the usuall course of Gods working, more fit than another man is for the receiving of Grace: and for the performance of all gracious workes, without question hee is more aptly disposed than others are, because by those preparations the violence of corruption is somewhat broken in him, which in others remaining intire till their conversion, makes the stronger resistance



distance afterward in all their religious practises. Wherefore it is not to be denied, but that in such a man so prepared, there is a passive capacitie more large and fit for the entertainment of Grace, than in others: but for any active qualification to produce it, it is found neyther in the one nor other. And you are to observe, that in respect of God tis all one, prepared or not prepared: he can of stones raise up children to *Abraham*: tis easie for him to doe so, and tis not unusuall, if you marke it, that the fairest, best tempered, and best governed natures are manietimes left utterly destitute of all true sense of Pietie, when men of sowre and crabbed dispositions, or of more disorderly conversations, are made partakers of sanctifying grace. To end this matter, Originall righteousnesse to *Adam* was naturall, being the naturall qualitie wherwith he was created, and corruption was accidentall, being an unnaturall vitiuousnesse acquired by his fall: with us tis quite contrary, Corruption is naturall following our generation and birth, and Grace, accidentall: recoverable neyther in whole nor in part by vertue of the poore remainders of Gods Image in us, but by supernaturall restitution made by the holy Ghost. So I come to my second conclusion touching the manner how grace is planted in us, which is this;

*That in our Conversion the Habite of grace is so firmly wrought in us, as it shall never be abolished againe.*

Grace in the regenerate is not any slight tincture or staine, but a through and durable dye. The Image of God is so deeply imprinted in our soules, as it shall never be defaced againe. Where the Spirit of God comes, hee makes sure worke: what hee hath built none shall pull downe: where he hath taken possession, none can thrust him out of doores: where he hath opened none can shut: where hee bestowes his gifts and graces hee repents not of his liberallitie: where he hath begun the good worke of grace, there he will also finish it. A matter as plaine as comfortable, if we will but distinguish of the workes of Gods Spirit about our Sanctification, as they are differenced in their times: they are two,

1. The first is the Creating of the Qualitie of renewed Holinesse in the Soule, whereby wee are converted. This worke is called Preventing grace, by which the Spirit without our helpe workes in us Habitually grace.

2. The second is the Ayde and Assistance of the Spirit in all actions flowing from the Habite of grace, by effectual concurrence of his vertue, together with the strength of our regenerate faculties. This worke is called *Gratia Subsequens, Cooperans, or Assistens*, and the issue of it, are all those sanctified actions which wee performe by its helpe. And this second worke of the Spirit must needs be granted: for albeit he could worke without us in making us good trees, yet wee must worke together with him in bearing good fruit: and tis verie absurd to denie the assistance of Gods speciall grace in euery spirituall action, when we cannot but grant an immediate concourse of his ordinarie power, in all actions naturall, even to the moving of one of our fingers. But further this subsequent vertue of the Holy Ghost about all good workes which wee doe, is twofold:

1. One, that stirres us up to good actions, by inspiring into our soules, after a secret and unperceivable manner, holy thoughts, heavenly motions, desires, purposes, and resolutions tending to godlinesse: and this worke is called *Gratia excitans*.

2. Another, that guides and helps forward the strength of each facultie, when it applyes it selfe to the reall performance of any action: and this is properly called *Gratia adiuvans* or *Cooperans*.

These things thus differenced, let us see wherein the Constancie of Grace consists, and wherein it seemes changeable. First for the Habit of Grace, in the regenerate we as firme that it is Constant, abiding for ever in them in whom it is once implanted. So that hee who is once converted, cannot so shake off the grace of his first, that hee should need a second conversion: and a sinner once raised from death through the infusion of spiritual life, like unto Christ,  
he

he dyes no more, but lives for ever to the glorie of God. The reason is strong from that of the Apostle *Peter*, 1. *Pet.* 1. 23. *ἀναγεννημένοι ἐκ ἐκ ποταμοῦ ὁδοῦ, ἀλλὰ ἀφ' ὁδοῦ, διὰ λόγου τοῦ ζῶντος καὶ ἀκίνοῦ εἰς τὸν αἰῶνα.* What is this Seed by which we are borne againe? It is not the Word eyther alone or principally considered, because that is but an instrument, and arbitrary too, the force whereof so depends on the chiefe agent the power of the Spirit, that without it is but a dead sound. And the reason why the word Lives & endures for ever, is only because the power of the H. Spirit, which gives it its effect, is everlasting. Well then, this Seed is the power or vertue of the H. Ghost: so called by similitude, because that as of Seed the Conception is formed; so by the power of Gods Spirit immediatly, the New man, or graces of Sanctification are begotten in us. But why is this Divine vertue the seed of our regeneration called Incorruptible seed? is it in regard of it selfe, or in respect of the fruite? For it selfe tis most true, that as the Person, so the Power of the Holy Ghost, is eternall and incorruptible. But hee is wilfully blinde, who sees not that in this place, it is so styled in relation to the effect it workes in us, *quatenus Semen*, as it is seed incorruptible, producing fruit like to it selfe incorruptible and immortall. And the opposition here made, is manifest, We are not borne of corruptible Seed, for that perisheth, and so what is borne of that must needs be corruptible: but wee are borne of incorruptible seede which lives and endures for ever, and therefore what is born of that, must needs be incorruptible. This is plain then, that this Quickening Power of Gods Spirit, whereby we be regenerate, lives for ever, not only in it self but in us also: supporting and sustaining our soules for ever in their spirituall life of grace once infused into them. And if any will cavill, St. *Iohn* puts all out of doubt, when speaking of every regenerate person, he saith, that this [*Seed remaineth in him*] and so that cannot sinne. 1 *Iohn* 3. 9. [*Whoever is borne of God doth not commit sinne: for his Seede remaineth in him, and hee cannot sinne because hee is borne of God.*] And this

this for the Habit of grace, the Constancy whereof no desperate defender of the Saints Apostasie, bee hee Papist or Arminian shall bee ever able to shake.

In the next place touching the Operations of Grace which we performe by the ayde of the Spirit, there is not such Constancy to be found in them, as in the former. For the Holy Ghost doth not at all times alike, either stirre up the faculties of the Soule by holy motions, or assist their endeavours in performance of Good desires. Some presumptuous Sinne against Conscience, some Pride in our owne strength, some neglect of pious duties, especially Prayer and Spirituall Meditation, some Carelesse entertainment of the blessed motions of Grace, some Security through long enjoying of heavenly comforts, some such or other offence, may Quench the Spirit, and cause him to withdraw from our Soules all Sense of his comfortable presence and assistance for a time. And then the Soule being destitute of this actuall concurrence of the good Spirit, falls a Languishing, bewrayes presently its naturall impotency, like hot water taken off the fire begins to returne to its first coldnesse; and for a time corruption prevayles against Grace, that which is naturall against that which was but Accidentall. Such Cessations or Interruptions of grace as these are, all men grant, and all good men feele: but yet though the act faile the Habit ceaseth not, nor is the ground straitway barren because it misseth a Season or two: They are but chastisements for negligence past, and admonitions to ensuing industry, both ending in a large augmentation of all comforts, when upon submission God is intreated againe to cause the light of his Favour to shine upon us.

Thus much touching the second Circumstance about our Conversion, *viz.* the maner how it is wrought: I should proceed to the third, *viz.* the Subject of it: but I should vtterly weary you, who by this time cannot but desire to be rid of mee. Pardon me yet a small trespasse upon the time and your patience, that I may conclude all in a word

or two of application to our practice. Yee have heard touching our conversion, that the cause of it is Gods free love, without our worth, before we were: that the manner of it is by the grace of the Holy Ghost, without our helpe, when wee were weake and of no strength. Let the serious thought of these things breed in our hearts a double grace. 1. Of Thankfulness. 2. Of Humility. Lets joyne both together, for they are twins of one birth: and as you shall never see a proud man thankfull either to God or man: so you shall never behold an humble minde, but it will alwayes appeare in the most gratefull acknowledgement and confession of the least good turn. We shal see how great cause there is in this businesse of our conversion, that wee should empty our selves, of all proude imaginations, and fill our hearts and tongues with the Praises of Gods rich grace and free Mercy: if wee will enforce upon our dull heartes the powerfull meditation of these foure points;

1. The Desperate and forlorne estate of an unconverted person.

2. The Impossibilitie of our recovery out of this damnable condition, by any strength of our owne or other creature whatsoever.

3. The admirable Graciousnesse of Almighty God in providing the meanes, and by them effectually working our full deliverance from the power of Sinne & Damnation.

4. Lastly, the blessed estate of Grace whereto hee hath now brought us, and wherein hee preserves us under the hope and expectation of eternall glorie.

I beseech you that among the multitude of your thoughts and studies, you would be pleased to make these things the subject of your best advised meditation. Hold me for ever guiltie of a damnable lye, if you finde not by experience how forcible this course will be to take downe our foolish haughtinesse and swelling conceits of our own sufficiencie: and to enlarge the heart in sweetest songs of thank.

thanksgiving to him that hath done so great things for our soules. My brethren slight it not, tis a matter of greatest consequence, and touches us neerely. Doe but conceive with me, How horrible that thought is, and full of unspeakable terror, when the conscience, freed from the clamours of ill companie, cooled after the heate of wine and fulnesse of bread, retyred from the distracting businesse of our Callings, and stilled after the rage of some furious passions, or glut of pleasures, shall in silence turne in upon it selfe, and falling upon the inquirie after its future estate, conclude after diligent search, that as yet it hath neyther part nor portion in the inheritance of grace or glory. Be assured, that conscience will not lye and flatter at such a time, and that where it findes no reformation of manners, no change of the heart, no puritie in the affections and desires, no sense of the powerfull worke of the Spirit of Grace, conscience will not spare to tell such a man to his face, That he is a man of death, prepared against the day of slaughter, one hated of God, detested of Saints and Angels, living without communion and fellowship with Christ, and so in a continuall expectation of Gods vengeance to fall on him in hell, as soone as death shall strike him to the ground. This will put the heart into a cold sweate, and make the powers of the soule to shake: specially when it shall looke about to all those things whence succour may seeme to be had, and then shall finde it selfe utterly forsaken by them in its distresse. Again consider with me that no stranger can partake or perceive the unspeakable joy of that heart, which upon the like examination finds it selfe to be translated out of the bondage of Corruption, into the libertie of Grace, washed from its uncleanness by the Holy Ghost, linked in communion with the Saints and body of Christ, and sealed with the Spirit of promise to the assured Hope of everlasting happinesse. If any thing can, these thoughtes will melt the heart into most humble thanksgiving, and make us fall on our knees, and with hands and eyes lifted up to him from whom our help cometh, to confesse with



Psal. 116.

the holy Prophet : I was brought low, but thou hast helped me; I was in thralldome, but thou hast loosed my bonds : the sorrowes of death compassed mee, and the paines of Hell gat hold on mee, I found trouble and sorrow : but thou hast delivered my soule from death, mine eyes from teares, and my feete from falling. What is now my duty? I will offer to thee the sacrifice of thanksgiving, and call upon the Name of the Lord : My soule praise thou the Lord, and all that is within me praise his holy Name. And againe, My soule praise the Lord, and forget not all his benefits, saith the same holy *David*, *Psal.* 103. 1. 2. But wherefore was all this contention of Spirit, why this striving with utmost endeavour to bee thankfull? Oh there was good cause: Grace was worth God-a-mercy, and tis for that this holy man thus strives to bee thankfull to God, who forgave all his iniquities, and had healed his diseases. Certainly, where so undeserved mercy in such desperate misery, in that shewed upon a wretch, as not onely to free him from all evill, but also put him into the possession of all blessednesse; where this grace workes not the heart to Thankfulnesse and Humility, it is most apparant, that such a heart knowes not what such Grace meanes. For our selves, let us shew forth these vertues of the Spirit which hath converted us and dwells in our hearts: let's looke to the rocke out of which we were hewen, to the pit whence we were digged, consider what wee were and should have beene, what we are and shall be: and then take we up that most modest speech of that noble Athenian\* Capitaine in the midst of all his glory, *ἐξ ὀνόματι οὐρανοῦ*, from how great basenesse and misery, to what great glory and blessednesse are wee advanced? Make wee our confession with *Jacob*, With my staffe I came, &c. and the Israelites, *Deut.* 26. 5. A Syrian was my father ready to perish, &c. And now let us in like manner make unto God our thankfull acknowledgement, and say in the words of the Prophet: O Lord, wee confesse unto thee, that our father was an Amorite, our mother an Hittite; that our birth is of the land of

Iphicrates

Arist Rhet. l. 1.

cap. 9.



Canaan, wee were borne bond-slaves and children of the curse. In the day of our nativity our navell was not cut, we were not washed with water, not salted with salt, nor swaddled in clouts: none eye pitied us to doe any of these things unto us, and to have compassion upon us, but wee were cast out into the open field, to the contempt of our persons in the day that wee were borne. Onely thou, O Lord, when thou passett by and sawest us polluted in our blood, hast had mercy on us, and saidst unto us, Live, even when we were in our blood thou saidst unto us, Live. Of vile, thou hast made us Honourable, of sinnefull, Holy, of miserable, Happy. Wee praise thee, wee blesse thee; and wee beseech thee to finish the good worke thou hast begunne, and as by thy mercy thou hast brought us into the kingdome of Grace, so by thy power preserve us through faith unto thy Kingdome of Glory. *Amen.*

I proceed to the third Circumstance considerable in this point of our Conversion, namely, the Subject wherein it is wrought. Now this in generall is the Elect, and they onely; whom onely God hath called to glorie and vertue, appointing them to that as the end, preparing them unto it by this as the meanes. I shall need to name vnto you but one place for prooffe hereof, and thats *Rom. 8. 30. Moreover whom he hath predestinate, them also hath he called, whom he hath called, &c.* The linkes of this chaine are so surely fastned together, that no power of hell, no wit of man may breake and sunder them. Whom God foreknew, he predestinated to be made like to the image of his Sonne, in grace and glorie: whom he hath thus elected before all time; those in due time he calls or converts, those he justifies, those he glorifies. Wherefore Sanctification, Iustification and Glorie are bounded within those limits which Gods predestination or election hath prescribed unto them: extending to no other persons but such only as haue their names written in the booke of life, and are enrolled in the List of Gods eternall election. But this generalitie of the Subject is yet more particularly to be differenced: The Elect in this life are of two sorts;

*1. Ina*

1. *Infantes*, Infants whose age permitteth them not the knowledge of good, or actuall practise of evill.

2. *Adulti*, Such as are of age, who may both know and doe eyther good or evill.

Both these are the Subjects of Conversion or Sanctification, but with some difference in the circumstances or manner of working it in them. Which will thus appeare: our Vocation unto the state of grace is double,

1. Inward, in the worke of the Spirit of grace upon our hearts, regenerating and sanctifying them by the infusion of Holinesse. Now though this be properly a Worke, yet it is metaphorically termed a Voyce or Calling, whereby the Spirit speakes unto our hearts, and perswades us to Obedience. But you must know, that this inward voyce or speaking of the Spirit to the heart of a man unregenerate, is much more than a bare suggestion of some thing to bee done by him: it is a word of Spirit and Life, as Christ speakes of his owne, *Iohn 6.63.* a working Word, renewing in soule, and creating in it all the graces of Sanctification.

2. Outward, in the Preaching of the Word calling us to Faith and Repentance: whereto the Spirit joynes his secret vertue to make it effectuell in whom he pleaseth. I will not now stand to justifie this distinction of our Outward and Inward Vocation, so ancient, so necessary: but yet in these quarrellsome times derided and scornfully rejected. Let us for the present take it, as it is for a truth, and so apply it to our present purpose, thus: Those of the Elect that die infants are internally called and converted; that is, Sanctified, before they are capable of externall Vocation: Those of the Elect that live to ripe age, are converted and called both inwardly by the worke of the Spirit, and outwardly by the voice of the Word. In both sorts the worke of Conversion is the same, and Infants have it the same in substance as others, being Sanctified by the Spirit without the Word; but those of years have it also in the circumstance of externall Vocation, being Sanctified

ed by the Spirit working in and together with the Ministry of the Word, which is the voice of God calling men unto himselfe: Now a voice presupposing ears to hear, and an understanding to perceive, infants cannot properly be said to be called by any such voice, though they may properly be said to be converted and sanctified. And this worke of our Sanctification, is also not unusually in Scripture stiled by the name of our \* Calling. Wherefore that we may a little further insist upon this point touching the state of the Elect in their infancy, let this be laid downe as a sure conclusion: *That the graces of Sanctification may be, and are infused into many of the Elect in their very fancie.* *H*

The truth whereof there is not any doth or can justly deny, considering; 1. That infants are as capable of the Habites of Sanctity as men are: 2. That their soules may as well be now sanctified by infused Grace, as if *Adam* had not sinned, they should have been Holy even from the wombe, by Originall justice propagated unto them and inherent in them. 3. That the Humanity of Christ was in this manner Holy even from the conception, which was therein by speciall priviledge, like unto that course which should have been ordinary in our conceptions and births, if we had not sinned. 4. That it cannot honestly be denied to be so in *Iohn Baptist*, but that so great a Prophet was sanctified by the Holy Ghost even from the wombe; which may be confirmed by that his extraordinary motion upon the Salutation of *Marye* the mother of our blessed Saviour, *Luke* 1.41.44. And of *Ieremie* tis not unprobable, by that which God saith of him, *Ier.* 1.5. *Before I formed thee in the wombe I knew thee, and before thou camest out of the wombe I sanctified thee, and ordeined thee to be a Prophet unto the Nations.* Albeit here I will not deny, but that Sanctifying here may well be taken not for the graces of Regeneration, but for a designation unto such a function, and a preparation of the Prophet thereto by the infusion of such qualities as might make him meet for the discharge thereof; as extraordinary wisdom, courage, patience, and the like. *In*

which

which sense the word *Sanctified* is not unusually taken: as, *Esa. 13. 3.* Where God called the Medes and Persians, prepared and designed for the destruction of the Babylonians, his *Sanctified ones*: i.e. set apart for his owne service in that business. So also *Paul* of himselfe, *Gal. 1. 15. & apostolous*; that Separated me [vnp] to the Apostleship.

From this Conclusion, that Elect infants may bee partakers of the grace of Conversion and Sanctification; namely, in the Habite implanted in their soules: I desire you to observe foure Corollaries thereon depending, each whereof have their necessary use.

I. A Resolution of that doubt which troubles many tender consciences, who having the care of their salvation in highest regard, are suspiciously jealous over their deceitfull hearts, and apt to thinke the worst of themselves, where they see no manifest evidence to the contrary. These men will often doubt of the truth of their Conversion, because they know not the time when of starke naught they become Good and Holy. They will tell you, that their birth hath beene of religious parents, their education under godly governours, that from their youth they have beene accustomed to frequent the exercises of religion in publicke, and to use themselves to all duties of devotion in private: some goodnesse and love of godlinesse they find in themselves, but they know not how it hath crept upon them by degrees, and they question whether all be right or no with them, because they never remember in all their lives, that ever there was such an alteration wrought in them as they heare and see to bee in other men. To these I say, there's no reason they should bee sorry that they have not beene so bad as other men. They ought to rejoyce and be thankfull, that God did so soone stop up in them that bloudy issue, which in others hath so many yeares run incurably, that hee healed their wounds when they were greene, and cured their impoisoned nature before the venome thereof grew more ranke and raging; that hee bowed their hearts when they were yongue and tender, before they

they grew stiffe and old in sinne, that hee hath preserved their youth from those corruptions which others in their age have decreely repented of. Let such who from their infancie have with *Isaac, Samuel, Timothy* and other Saints beene bred up in all pietie, and growne as in stature so in favour and grace with God and good men, let such not doubt to say, twas at my baptisme, or at my birth, or in my mothers wombe that God hath dealt so graciously with mee, sanctifying me with the Spirit of grace, which then was given me, and hath ever since shewed it selfe in all blessed inclinations to religious courses.

2. A justification of that Prayer in our publike Leiturgie, where the congregation gives thanks to God for the childe baptized, in that it [*hath pleased him to regenerate the Infant by his Holy Spirit and to receive him for his owne childe by adoption, and to incorporate him into his holy Congregation*]. For it cannot be denied but that this Holy Ordinance of Baptisme the seale of our Sanctification, doth take effect many times immediatly in the Infusion of the present grace into the Infants soule: though many times also it have not its effect till many yeares after. But seeing tis questionlesse true in many, wee may and must charitably suppose it in every one (for when we come to particular whom dare we exclude?) And this wee may doe without tying the grace of regeneration necessarily to Baptisme, as some complaine that wee doe by that prayer. To give a reason of this different working why grace is bestowed on some presently at baptisme, in others tis deferred till a long time after, is to unlocke the treasure of Gods secret counsells: onely this wee may say, that God will shew that no age is incapable of grace, and that he will bee glorified as well in saving some from falling into the fire, as by pulling others out of it: by the gentle and easie deliverance of one and by the more violent torments and panges of the New-birth in another: that both wayes he may have the Thanks and wee the Benefit of this his grace and power.

3. A Defence of the salvation of Infants dying before

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Baptisme

Baptisme against the Popish assertion to the contrary. For this ground being certaine, No uncleane thing shall enter in the kingdome of Heaven, it followes by the law of contraries, that, whatsoever is cleane may enter therein. But Infants such as are elect may be cleane and holy before their Baptisme as is manifest, whether we respect the guilt of Sin or the corruption of it. They are cleane from the guilt of originall sinne by the death of Christ which God hath accepted to their perfect justification, long before they were borne. They are likewise made cleane in part from the Corruption of originall sinne, by the infusion of Habituall sanctity into their soules. For being justified by Christ from the guilt and punishment of sinne, what should hinder why they may not be sanctified by the Holy Ghost, in part whilst they live, and perfectly upon the severing of the Soule and Body, when originall corruption is in a moment done away, and the soule invested in the robes of righteousness fit for its entrance into happinesse? Cannot this worke of Sanctification be wrought in them before Baptisme? it may as well as after; seeing it is not baptisme but the Spirit is the cause thereof, whose worke is free, and not so to be tyed unto that ordinance as they of the Romish Synagogue would make us beleeve, but that hee may sanctifie the Elect sometime before, sometime after, and not alwaies at the present celebration of it. Now if Infants thus justified and sanctified depart this life, what should stoppe their passage to heaven? It will be vaine to object that they have not actuall Faith, and therefore must be excluded. Wee may aswell say they want repentance and therefore cannot be saved, seeing the Scriptures make alike necessitie of both graces to our salvation. And the objection holds aswell after Baptisme as before, when yet all grant the salvation of Infants. For tis a thing inconceivable and inexplicable how Infants should have Actuell Faith, whilst they are not yet able to exercise any one faculty of their reasonable soules. The truth is, that the Habitus of Faith and Repentance they have, as of all other

Spiritual



Spiritual graces infused into them, which if they lived would also appeare by their actuall operations : but for that time they have not the Acts of those graces, nor are they capable of them, nor is it simply needfull they should have them. The case is extraordinary, and God as before they were hath pardoned them of their originall righteousness by the blood of Christ, so can hee aswell bestowe Holinesse and Happinesse on them without any actuall faith of theirs comming betweene as an instrument to receive both. If this may not bee said touching such elect Infants, I must confesse that unto me the knowledge of the salvation of their soules is as inscrutable, as the fashioning of their tender bodies in their mothers wombe. And this which hath beene said of Infants may be also applied to such as are Deafe or Fooles, having such naturall defects as make them incapable of Discipline.

4. A just apologic for the lawfulness of Childrens Baptisme against Hereticall impugnors of the same. For how can the Signe be denied unto them which have and enjoy the thing signified? That which is signified in Baptisme is our Iustification by the blood of Christ, our Sanctification by the Spirit of Christ. Baptisme is the Scale of both unto us : and Infants may be partakers of both, being washed from the guilt of sinne by the blood of Christ, in whom they are reconciled to God, and actually justified before him ; and also purified in part from the uncleannesse of sinne by the infusion of Grace from the Holy Ghost. What then should hinder why these Infants should not also be washed with the water of the Sacrament thereof? If it be demanded how wee can presume that Christian Infants have a part in the graces of Iustification and Sanctification : I answer, we have good warrant so to thinke, from the Covenant and Promise of God, that hee will be the God of the faithfull and of their seed. But for Heathens and Infidells wee haue no such promise whereon to ground our judgement of Charity, and therefore albeit some of them who are out of the Church may bee within



the compasse of Gods election, yet seeing God hath excluded them by an apparant barre, wee may not venture to give them the Sacrament of Baptisme, till such time as they shall make profession of their faith, and that by their appearing conversion wee may charitably judge they belong to the Covenant of Grace. Now although of such as live within the Church we know for a certainty in the generall that many both of Christian parents are not faithfull, and of Christian children that they have no part in Christ, yet we may not exclude them from Baptisme, because no man dares be so hardy as to passe his peremptory censure of this or that persons rejection in particular. This is one thing, if wee did know infallibly now that any

Whether may one were certainly excluded out of Gods election, the child of such a one be and should never have benefit by Christs death; such a one baptized? yes be hee Infidell, or borne of the most Christian parents in the world, wee ought by no meanes to baptize: no more because the than wee may admit of that person to come to the Lords Wife may be a Supper, that hath apparantly sinned against the Holy true Christian, Ghost, or as the Church doth with such as are justly Ex- and one party communicates, who for the time of their open inpenitencie makes the children holy. declare themselves publicly to have no Faith nor part But what if in Christ. For it were a manifest mockery and abuse of both should so in this sacred institution to apply this Seale to a Blanke, and sunne? Then to dip them in the water of Baptisme, whom wee know the child borne of them shall never be washed with the Holy Ghost. Further, it is to be baptized as other helps not the Carabaptists a jot, that when Christian Infidells at years of discretion, and to make profession then wee may discern and judge of their estate. For thats impossible: no man can infallibly perceive by any words or actions what the Heart is, whether there be in it true faith or be held in the same ranke as not. And so in this case if Baptisme should never be administered till other men may judge of their Faith, it shall Christians that turne Twikes. be afforded to none at all: or if it be given to every one that professeth and saith hee hath faith, it must be administered to all, and among them to some that have no faith indeed. Wherefore it is as good and safe to baptize them in.

in their infancy as to deferre it: seeing at that time as well as afterwards the judgement of Charity holds good, and tarry we never so long wee can goe no further than this charitable beliefe of them. Wherefore to conclude the absurdity of Pædobaptisme, because Infants have no knowledge nor actuall Faith whereby to embrace the promise; is at the least, an absurd conclusion, as well for that the like inconvenience holds in Circumcision, as also because where Iustification and Sanctification is given, it is injurious to denie the benefite of Baptisme. And wee are to know that in this case of Infants faith is not required as a Condition absolutely necessary to partake the benefite of Iustification: howsoever *in adults* such as are of age it be an instrument simply needfull to give them an Evidence and Assurance of it: which assurance seeing it cannot be in children, the actuall operation of Faith is not needfull in them. But in such as are of age the case is farre otherwise, whether they be Infidells, or Christians children that have beene so long neglected, they must have knowledge and Faith too, so farre as the Church can judge of the tree by the fruit, because if they have neither, or knowledge only but no Grace nor sanctity of life, the Church cannot but presume the worst of them, as of those that yet are out of Christ, rectified by their ignorance and profanenesse of Conversation, which witnesseth to all the unbelieve and impenitency of their hearts.

If it be now objected, (not to leave that scruple untouched) that the Lords Supper may aswell bee given to Infants as Baptisme, seeing the same presumptions may be used here as there, and that infants may make as much use of one as of the other, being alike insensible of both: to this I answer, besides the dangerous inconveniency to their tender age which cannot endure the taking in of the very Elements of Bread and Wine that God himselfe the author of these two Sacraments, hath in the manner of their Institution, made a plaine difference of the persons that are to partake of them. Thus briefly of the Sub-

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stance of both Sacraments is one and the same, viz. to set forth unto us the benefits of Christs death in our Iustification, Sanctification and Glorification. The Ceremonies of Administration are divers, and in that sort differenced as in Baptisme they require nothing but Passion in the baptiz'd, and so may be administred to Children; but in the Lords Supper they require such Actions as cannot bee performed but by those only that are of yeares of discretion: such actions are those of Discerning the Lords body, thankfull remembrance of the death of Christ, Examination of our spirituall estate, which, together with that circumstance of often repetition, apparantly shew that God in this Sacrament intended such an exercise of our Faith and Piety as cannot be performed by Children.

I will not stand longer upon this point, the full discussing whercof belongs more properly to the doctrine of the Sacraments: and therefore I conclude this Discourse touching the Conversion of Elect Infants, with this generall rule; That the Scriptures are very sparing and silent touching the case of Infants, so that when they speake of Vocation, Conversion, Faith, Repentance, and such other workes of Grace done by us or in us by the Spirit of God, they are generally to be understood of those that are of age, and by proportion only to bee applied unto Infants. Which would be observed for taking away of some doubts that may arise in reading of the Scriptures.

The next sort of Elect persons are those that are of Age, who having somewhile gone astray, are at length brought home to the Sheep-fold of Christ under the obedience of that great Shepheard of their soules. Of these some are let runne longer, others recovered sooner: some have a more gentle and sweet passage from Mortality to Grace, whose lives have bene ordered by the rule of stricter discipline: others whose conversation hath bene notoriously disordered, are converted with more bitter plunges, terrors, and anguish of Conscience: some are strangely changed on a sudden upon the reading of a sentence in Scripture,

ture, or hearing of a gracious word uttered in due season, and deeply apprehended : others wrought upon with much paines and long time : in a word, so various is the dispensation of Gods grace in our conversion, that as Christ speaks of his comming in the flesh, so may wee of *Luc. 17.* this in the Spirit ; The kingdome of God commeth not with observation : and impossible it is to set downe a generall rule that will hold in all Converts. But though the manner be divers, yet the meanes are Vniforme and Constant : namely the Spirit of God the chiefe worker, and the Word of God the subordinate instrument by which it workes our Conversion. The word discovers what is to be done, the Spirit inables us to the performance : In Infants the Spirit without the Word, in those of yeares the Spirit and the Word joyne together to work our Sanctification. In which respect their conversion is properly tearmed a Vocation or Calling, because it is effected by the preaching of the Gospell, which is *Sibilus Pastoris*, the whistle or voyce of the good Shepheard, which the sheepe heare and follow. And from hence the whole Company of Saints is properly styled *ἐκκλησία* or *Ecclesia* *sanctus*, Saints by calling, and *ἐκκλησιαστίς* as *1 Cor. 1.* *in Holinesse*, 1. that is, such whom God hath called *ἐκκλησιαστίς*, with an holy calling ( *2 Tim. 1. 9.* ) or unto Holinesse ( *1 The. 4. 7.* ) by the voice of the Word, from out of the corruptions of this present evill world, to the communion of grace and glory. All this is most excellently set downe by the Apostle Paul in those few but most pithy words, containing in brieft the whole administration of the workes of our Redemption, *2 Thess. 2. 13. 14.* But wee ought to give thanks alwayes to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and the Faith of truth : wherunto hee called you by our Gospell, to obtaine the glory of our Lord Iesus Christ. Now we might iustly in this place enter upon an inquiry, how and in what sort the Word and Spirit doe worke together in causing a sinners conversion

Arminian  
 sion: a search needfull in these times, wherein it is pe-  
 remptorily denied by those of the Arminian faction, that  
 there is or need to be any inward power of the Spirit wor-  
 king on the soule, besides the outward ordinary preaching  
 of the Word. Which opinion is but the issue of their  
 maine error touching the liberty of Mans will in his  
 conversion, which cannot stand if withall they grant that  
 inward Force of the Spirit giving life and effect to the  
 Word preached, which wee maintaine and plead for.  
 This point will fall in more fitly to be discusled afterwards  
 in the handling of a few Questions touching the manner  
 of the Working of grace in mans conversion. Wherein-  
 to though I am somewhat unwilling to enter, because that  
 Positive rather than Polemicall Divinity befits this place,  
 yet considering the danger whereinto mindes not rightly  
 informed in these points may unhappily fall, and that here-  
 in it is easie to slip from the truth to Arminianisme, and  
 thence to Popery, (there's but a threed betweene them)  
 I have thought it would not bee unprofitable, briefly and  
 plainly to touch upon such materiall controversies as are  
 moved in this matter, that even the younger sort might  
 have something to oppose against cauilling gainsayers of  
 the truth and crafty seducers of the uninstructed.

Arminian  
 You are therefore to understand that in point touching  
 Mans conversion there is scarce any circumstance that wee  
 have formerly spoken of, but it is quarrelled at and cor-  
 rupted with false opinions: Not the nature and substance  
 of our conversion, which, say they, is not by the infusion of  
 Habitual sanctity into the Soule, but through Grace ac-  
 quired by much paines and industrious actions of our  
 own excited & assisted by some helpe of the Spirit: Not the  
 moving Cause, which is affirmed by them to bee not Gods  
 special and actuall Love to his Elect, but his common and  
 equall love to all mankind alike: Not the Efficient cause  
 which wee affirme to be the worke of Gods Spirit, they  
 say is the Freedom of our wills: Not the manner of it,  
 without and above the strength of our naturall abilities,

as we hold, but so farre is the compasse of our owne power that we may helpe or hinder it at our pleasure; Not the instrument of it, the Word by the worke of the Spirit, but as they would have it, the Word working by it selfe without any inward verue of the Spirit besides: Lastly, not the Subject, the Elect only as we maintaine, but all in Common upon whom sufficient grace to Conversion is bestowed if we will beleeeve them. All these Erroneous opinions, are founded upon other rotten and unsound principles, which are chiefly these:

1. That God hath not precisely determined of any mans salvation or damnation in particular, but hath left it to be decided by the libertie of their owne wills.

2. That God doth not beare any speciall favour to one more than another, but that his love is equall to all in generall, and his desire of the salvation of all mankind alike.

3. That Christ hath dyed for all men alike, procuring so much by his death that God is *Placabilis* toward all, and all men indifferently are *Salvabiles* if they list to make use of the benefit purchased for them.

4. That God requires Faith in Christ of all men whatsoever, even of such Infidells as to whom Christ was never preached.

5. That God cannot in justice demand of Man the performance of those things, which, since his fall, hee hath no strength to performe: and that if God require any such service, he is bound in equitie to give unto man new strength for to performe it.

I doe but only name these articles of the Arminian Faith, though even that's enough to shew their weaknesse and untruth to any that can judge of sound doctrine; but I say I mention them only, that you may the better perceive what is that maine issue whereinto they are finally resolved: and that in plaine termes is this, [*That all men whether Christians or Infidells within or without the Church may bee converted and saved if they will.*] You will say this is



broadly spoken: but I doe them no wrong, reade their bookes, compare their tenents, and you shall see that this is the upshot of all their discourses: God hath excluded none, hee loves all alike, Christ hath dyed for all, Faith is required of all, sufficient ability to beleieve and repent is given to all; who then or what should hinder the Conversion or Salvation of any one but himselfe his owne meere free-will? Surely an opinion that should not bee gainesaid by any, but readily embraced by all if it had as much truth in it as it carries shew of Pity and Commiseration to mankind. Wee would be loth to be judged cruell: but tis folly, not pitie, to take upon us to bee more mercifull than God hath declared himselfe to be: and tis impiety to tell a lie for God, by magnifying the glorious largeness of his mercy beyond the bounds which himselfe hath prescribed unto it. Wherefore against this wide and vast Conclusion of Arminianisme, that *[God hath given sufficient grace to all the world to convert and beleieve if they will,]* I oppose this directly contradictory, *[God hath not given sufficient grace to all, and in those to whom hee hath given such grace, it depends not on their Free-will, whether they will be converted or no.]* These two propositions destroy one another, and one is confuted by that which confirms the other. I will proceed in the handling of them in this order; Men that are capable of Vocation, are of two sorts,

1. Out of the Visible Church: and of these the Question will bee, Whether God have given to all Pagans and Heathens grace sufficient for their conversion?

2. Within the precincts of the Visible Church: and of these the question will be double;

1. Whether God doe give unto all Christians grace sufficient to worke their conversion?

2. Whether those upon whom such sufficient grace is bestowed, may if they list hinder their conversion by the power of their free-will?

Within the compasse of these three Questions will bee included all that is materiall touching this businesse. I will use



use as much brevity in each as the matter will give leave:  
of the first at this time, viz.

Whether the Gentiles out of the Church have grace gi- *Quest- 1.*  
ven unto them sufficient for their conversion?

Wee maintaine the Negative part, the Arminians as-  
firme that all Pagans and Infidells have so much grace gi-  
ven unto them that by it they may be converted, beleewe  
and worship God rightly in some sort, even without the  
knowledge of the Gospell. A monstrous assertion, every  
way repugnant to Reason and Scriptures: For

1. Let it be demanded, what this sufficient Grace is that  
is given to the Gentiles. Is it that knowledge of God and  
goodnesse whereto the Gentiles might come by the light  
of nature? or it is some other supernaturall Revelation? If  
the former, there is a double error in it; 1. That they call  
that Grace which is but Nature: for if Vniversall Grace  
given to Heathens be but that knowledge of God and his  
worship, which is attainable by the right use of the light of  
Nature through the contemplation of the creatures and  
remainders of the Morall Law in mans heart, what is this  
grace but Nature, & what this opinion but Pelagianisme?  
2. In that they suppose this light of Nature well used is a  
sufficient direction for the right and acceptable worship of  
God in some sort: which is nothing but a fancie, overva-  
luing natures abilities against all reason and common expe-  
rience, and by consequence taking away the necessitie of  
Scriptures and divine Revelations to teach the right way  
of worshipping God in Christ. If they say tis some Super-  
naturall Revelation, it must be knowne wherof, when and  
by what meanes it is bestowed on the Heathen. Is it of the  
Law, or of the Gospell? is it made knowne unto them by  
some inward suggestion, vision or dreame, or by outward  
instruction from a Preacher or Prophet invisibly conveyed  
unto them by miracle, or extraordinarily raised up among  
them? againe when is this supernaturall knowledge be-  
stowed on Pagans? have they it as soone as they come into  
the world? if so, tis Naturall: or is it given afterwards at

4 yeares of discretion? if so, then tis not in Infants, and so not in all the Heathen, and at what yeares is it bestowed? and what if they die before that age? All which *queres* are inexplicable, and draw into most vexing and torturing absurdities: a sufficient prooffe that there is no such thing as Sufficient grace to conversion given to Indians, Americans, Tartarians, and other Pagans, when they that defend it cannot tell what it should bee. For seeing tis neither any Naturall or Supernaturall knowledge, I thinke none will be so senselesse to say that it is some Naturall or Supernatural power or ability. For if it be Naturall tis not Grace, if Supernaturall, twould be knowne to what purpose a Supernaturall ability should be given to ignorant Infidells, to doe they know not what.

2. Let's come to experience, and judge wee by what meanes it may possibly appeare unto us, that the Virginians, and other Americans, or the Inhabitants of Southerne unknowne parts of the world, have at this day, or ever have had before or since Christ, sufficient grace for their Conversion and Salvation. What instance and example can bee given in so many ages of any one among these or other Gentiles, that hath been converted by this Sufficient grace? Strange, that what is ordinarily bestowed on all, should never take effect in any. If it doe take effect extraordinarily in some, how know they that? If ordinarily in many, then farewell the prerogative of the Jew above the Gentile, of the Christian Church above Pagans: if God ordinarily have his Church, his Converts, his right Worshipers even amidst the darknesse of Gentilisme, without the knowledge of Christ, and all divine revelation of Gods will in his Word. These opinions are, as *Monlin* speakes, like sicke mens dreames, or rather madde mens ravings.

3. Let us inquire of the Scriptures, and see whether they speake as favourably of the Gentiles as these pitifull Remonstrants doe: In them we shall finde another manner of censure, both touching their forlorne estate in Ignorance and Infidelity, as also the impossibility of their recovery.

very into Grace, except by greater helpe than the Arminians afford them. Of the Ephesians *Paul* testifieth, that before they were converted by the Preaching of the Gospell, They were at that time without Christ, aliens from the common-wealth of Israel, strangers from the covenant of Promise, having no hope; and being without God in the world, *Ephes. 2. 12.* And *Matthew* out of the Prophet *Esaie* witnesseth of all the Gentiles, that before the light of the Gospell was risen to them, they sate in darknesse, and in the region of the shadow of Death, *Mat. 4. 15, 16.* This was the condition of the Nations in their pure Naturalls, so fully expressed by those places, as nothing can bee more significantly declared. Now for the meanes they had to come out of it and bee converted, the Scriptures deny them all unto them: God favoured them not, nor had any regard to bestow grace on them; for [*In times past he suffered all the Gentiles to walke in their own waies*] saith *Paul*, *Acts 14. 16.* The Word and Ordinances of his worship they had not: for [*He sheweth his Word unto Iacob, his statutes and his judgements unto Israel: Hee hath not dealt so with every nation, neither have they knowne his judgements*] as the Prophet speakes, *Psal. 147. 19, 20.* A Preacher they have not; and [*How should they beleeve in him of whom they have not heard, and how should they heare without a Preacher?*] *Rom. 10. 14.* Naturall ability to know the mysteries of the Kingdome of God they have not; for [*The Naturall man perceives not the things of the Spirit*] *1. Cor. 2.* Nor is there any such power given them from God; for [*Unto you it is given to know the secrets of the Kingdome of Heaven, but unto them it is not given*] *Mat. 13. 11.* and [*Without mee yee can doe nothing*] *Ioh. 15. 5.* What shall wee thinke then the poore Americans can either know or do in point of godlinesse by the pretended power of Sufficient grace, when the Pharisees and other Iewes, yea the Apostles themselves could do nothing without a speciall gift and assistance from Christ: whereof they will not say those Pagans are made partakers?

Wherefore there is good cause wee should reject this monstrous opinion of sufficient grace for Conversion bestowed upon Savages and Infidells, as being contrary to Scripture, common sense and reason: Nor can it be thought but that the authors of it are ashamed of the absurdity thereof, although the Sequell of their other tenents (one error drawing on another) have inforced upon them a necessity of defending this also. And that it may not goe abroad without the Patronage of some colour of reason: they proceed in the justifi- & tion of it upon two grounds;

1. *That the light of Nature if it be well used, is of it selfe sufficient to convert a Heathen from his idolatrous and evil wayes, and bring him to a right knowledge and worship of God, in some sort.*

2. *That if the Gentiles use the light and helpe of Nature well and with their best endeavour, God is ready; nay hee is bound in justice to bestow on them one further grace, viz. the knowledge of the mystery of Redemption.*

These two are the rotten pillars of Vniverfall grace, given unto the Gentiles; which how shaken and riven they are, you may soone perceive, if wee pill off that plaister of doubtfull words, wavering and darke sentences wherewith they are daubed over: for the matter is so shamefull that they dare scarce speake out their minde plainly. But their opinion in plaine termes is this: God, say they, hath given sufficient strength to all the Gentiles to use their Naturall gifts well: Be it so. But what is this Well Vsing of Naturall gifts? It is that, say they, whereby they may in some sort & according to their measure forsake their idolatrous and wicked practises, and attain to the right knowledge and worship of God, and reformation of Life. But may all this be done without the helpe of Supernaturall revelation? Yes: for, say they, if a man goe so farre as with utmost endeavour hee may by naturall helpes: then God is ready and bound in equity to give him Greater grace. Well, what is this further or Greater grace? Tis the Supernaturall light of the Gospell, and knowledge of Gods will

will in Christ. So then, heres the conclusion, Before all knowledge of God in Christ a Heathen man may so bestirre himselfe in the use of Naturall helps, that he may convert truly unto God, knowing and serving him rightly in part: and upon his so doing, God will give a new supply of grace to perfect what is begun.

I cannot well say whether these things deserve a serious refutation, which had they beene defended in former ages would sure have beene rejected with scorne and laughter: but seeing in these times wherein men grow wanton, and use neither Grace nor Nature as they ought to doe; seeing, I say, the Bond-woman is advanced equall to the Free-woman, the servant set up in honour to the disgrace and contumelie of the Mistresse, it shall not bee (I hope) amisse to take a little pains in examining the Dignities & Abilities of Nature, that shee being compelled to keepe her old ranke, Grace in all things may have the sole preeminency. And after wee will in a word or two examine the force of that Obligation wherein the Arminians say God stands bound to Nature to give her a larger portion of Grace, upon triall had of her good behaviour.

To come therefore to the first, viz. The Sufficiency of meer nature in the Heathen to worke in them true Conversion in part: for the confirmation hereof three speciall passages of Scriptures are alledged; First, that of *Rom. 1.19, 20, 21.* [*That which may be knowne of God is manifest in them; for God hath shewen it unto them. For the invisible things of him from the creation of the world, are cleerely seene, being understood by the things which are made, even his eternall Power and Godhead, so that they are without excuse: Because when they knew God, they glorified him not as God, neither were thankesfull*] &c. The second is that in *Rom. 2.14.* [*For when the Gentiles having not the Law, doe by Nature the things contained in the Law, these having not the Law are a Law unto themselves. Which shew the worke of the Law written in their hearts, their conscience also bearing witnesse, and their thoughts the meane while accusing or else excusing one another.*] The third is that place, *Aff. 14.*

16, 17. [*Who in time past suffered all Nations to walke in their owne waies. Neverthelasse he left not himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.*] From hence this argument may be framed, The booke of Nature and Providence cleerely shewing what God is in himselfe, in his Nature and Attributes, his eternall Power and Godhead, and what hee isto us in his Goodnesse and Gracious bounty: together with the booke of Conscience, dictating unto vs what duty it is wee owe to God or Man in doing of good or forbearing of evill: these two bookes are a sufficient direction for man to glorifie God and become thankful. But all the Gentiles had the direction of these bookes of Nature, Providence, and Conscience, as appears by the places alledged. Therefore the Gentiles had a sufficient direction for the worshipping of God, and for to make them thankfully obedient. Which helpe, because they followed not when they might, but detained the truth in unrighteousnesse, they are therefore justly left without excuse in their idolatries and ungodlinesse of living. The answer to this argument depends upon the deniall of the major proposition, and the right explication of its contradictory, which is this, [*The knowledge of God and goodnesse whereto a meere Heathen devoid of all Supernaturall helpes may possibly attaine by contemplation of the works of Creation and Providence, and by the light of his Naturall conscience, is not sufficient to convert him to the right worship and obedience of God.*]

That this may appeare, be pleased to afford me your patience, whilst once for all, we take a generall survey of the State of a meere naturall man living out of the Church, utterly destitute of all Supernaturall helpes: and whilst of such a one we doe inquire how far he may goe in Religion, in the knowledge and practice of Piety. In which search, we are, for our more distinct proceeding, to examine

1. The Knowledge of the Heathen, how farre they might proceede by the helpe of a meere naturall understanding

standing in the knowledge of Divine things.

2. The Effect which this knowledge may worke in them, in regard of practise and obedience to what they know.

Touching the former, there may bee a twofold consideration of it. 1. How farre the Heathen have gone. 2. How farre they might have gone in the knowledge of God and Godlinesse, if they had carefully used all Natures helps. For this question is defined in too narrow a compasse, if we go no farther than the Hypothesis, taking an Historicall view of the Heathens knowledge by those records of it that are remaining upon their writings. Wee must ascend higher to the Thesis, to see what they might have done more than they have, or at least whether they have done that they could. It is not to bee doubted, there were and are among the Heathen, many, who besides the common and ordinary gifts of Nature, had extraordinary abilities and endowments by a speciall though not sanctifying grace of God, whereby they were fitted in a singular manner for the finding out of the most secret hidden principles and conclusions in all learned arts, and for the wisest application of them to all manner of practise. A point easily demonstrable, if we consider the singular excellency of some few in all times above the common pitch of mans ordinary condition, though not above that whereto meere Nature is advanceable. Which whether it depended partly on some peculiar temper of the body and spirits not usuall, partly on the speciall gift of God, or both, it alters not the matter, this being certaine, that these rare priviledges exempted not the possessors of them from being Naturall men and no more. Now whether such as were thus in the best manner qualified, did imploy themselves in the search of the best, that is, Divine things, it may justly be doubted, if wee ghesse at former times either by the monuments of them, or by the temper of this present age. Wee may now see, and (if such did not scorne to be pitied) wee would lament the unhappinesse of our finest, rarest, and most Heroi-

Exod. 31. 3. &  
35. 31.



call wits, who doe generally spend themselves in matters of meaner and inferiour excellency, and most commonly in curious and fruitlesse imployments, scarcely ever aspiring to any atchievement worthy of a man, and men of their parts, and if they doe, tis any thing rather than divine and sacred inquisitions, the humble and painefull study wherof is most opposite to their negligence & presumption. For former times it will also evidently appeare to him that shall but a little survey the writings of Philosophers, both those that are extant in whole or in part, and such whose titles onely wee have remaining recorded by those that have written their lives. For among so many hundred volumes written by the Ancients, how few or none almost shall we finde touching the matter of Religion? Those great scriblers, *παράγοντες τῶν βιβλίων*, as *Chrysippus* was called, who left no part of Logicke, Oratory Mathematickes, Morality, Policy, and Nature it selfe unattempted, but with a curious and inquisitive eye pried into the smallest matters, yet in those higher speculations concerning the Nature of Divine things, were either miserably blinde, or wilfully negligent. *Aristotle* a man of the deepest reach that Antiquity ever bred, among so many bookes that he wrote, and are in part yet extant, hath not left us any one discourse by which it might appeare that hee bestowed any paines in searching after the knowledge of God, except a little \* here and there in some poore pitifull disputes. *Theophrastus* his schollar, who exceeded the master in number some writings, composed sixe bookes *τῶν περὶ τὸ θεῶν ἰσχυρίων*, and *μετὰ θεῶν* three, which we wish had remained to posterity, albeit by the very titles we may suspect what stuffe they were, not unlike to *Hesiods Theogonia* and such other fooleries: and that both his bookes and others written of the same subject by *Criso*, *Simon*, *Xenocrates*, *Strato*, *Cleanthes*, *Epicurus*, and many more (as may be seene in *Laertius*) were they now extant, would give us but small satisfaction in this point, unlesse it were to discover the grosse stupidity and dulnesse of those otherwise refined and

\* As de Cælo.  
l. 1. c. 10.  
De Mundo,  
cap. 11. 12.  
Physic. l. 8.

and sublimated wits. *Tulke*, who had read them, and sets downe the summe of their opinions, gives us cause to beleeve that the wisest of them all, and himselfe too, <sup>De nat. Deor. lib. 1.</sup> were here starke fooles, and forsaking the right way of searching out the Deity in the footsteps of Nature by a due proceeding from the lower to the higher, they gave heede to old & fond fables, or vanished away in their idle imaginations and new opinions. Nor could it be otherwise, if we respect either the corruption of Nature, which how quick and forward soever it bee in other matters, is dull enough in sacred imployments, as the experience of many dispositions proves, who are excellent in many sorts of Learning, yet dunces in Divinity: or if wee regard the policy of Satan, who blinding the eyes of so learned and wise men, made use of their wits and pens in darkning the cleerer light of divine knowledge by senselesse fables and foolish fancies, which passed unto the ignorant vulgar with approbation under the authority of their deepe learning. Wherefore seeing neyther the most wise and learned in former times have alwaies applied their industry in this part of knowledge, nor yet the labours of such as have beene busied therein are preserved to our times, nor those few monuments that are left doe give sufficient prooffe that men have done their best in going so farre as they might, we must without consideration of particulars, first dispute in generall, how deepe the eye of Naturall reason can pierce into divine mysteries, and then see in brieife how far men, whose inventions are come to our knowledge, have proceeded therein.

Concerning the first, you are to call to minde, that Religion containes in it two chiefe branches.

1. All Divine truths to bee knowne and beleaved in way of Spirituall contemplation and assent, and the Summary of these are the Articles of our Creed, which in generall declare unto us what is to be beleaved touching God,

as { Creator in the first Article,  
Redeemer in the rest.

N 2

2. All

2. All Divine and Morall duties to be done and practised by us, the brieft wherof is in the Decalogue, describing unto us, the rules of 1. Pietie in Gods worship. 2. Of Charity in righteoufnesse towards man. Within these bounds wee must seeke for the utmost extent of the meere naturall mans knowledge: which wee will doe, beginning with the knowledge of God the Redeemer: touching which I lay downe this position as infallible and undeniable, that

1.

*The meere naturall man cannot by the most industrious use of all Natures helpes, attaine unto any the least knowledge of God, as hee is mans Redeemer in Christ.* This is most apparant by the Scriptures wholly ascribing the knowledge of this my-  
 stery to the Sonne of God revealing it from the bosome of the Father, and to the Spirit of God: but utterly deny-  
 ing so much as a thought of it to any of the greatest or wis-  
 est of this world, yea, unto the blessed Angells them-  
 selves. And tis no lesse agreeable to good reason, which for-  
 bids to imagine that a man fallen & corrupted by sin, should  
 ever attaine to the understanding of those things, which  
*Adam* in his perfection never had knowledge of. Now  
 the knowledge of God as Redeemer, with all the depen-  
 dances thereupon, as *Adam* had no need of it, so was hee  
 before his fall utterly ignorant of it, and had so remained  
 forever, if God had not vouchsafed to reveale it to him.  
 Which revelation though made to *Adam* when wee were  
 in his loynes, yet was not ( as I may speake ) Generall and  
 deriveable to all his posterity, as the first connaturall and  
 inprinted knowledge was, but particular for the benefit of  
*Adam* and so many of his seed as were elect. And though  
 no doubt but *Adam* did instruct his children, and they  
 theirs for some descents in this mysterie, yet wickednesse  
 increasing in men as fast as men multiplied in the earth,  
 and by reason of the darksome obscurity of this mysterie  
 in those first times of the world, it came to passe that this  
 knowledge quickly decreased, being almost decayed even  
 among the sonnes of God the Few of Gods Church,  
 whom therefore God was faine by new revelations con-  
 tinuall

Mat. 16. 17.  
 1 Cor. 2. 21.  
 & 2. 6. & seq.  
 1 Pet. 2. 12.

tinually to instruct; but for the Sonnes of men the rest of the wicked world it was utterly extinct, and no sparke of it left alive. They soone forgot what they cared not to believe. Wherefore wee must confine the meere naturall mans knowledge within these two limits, 1. The knowledge of God as Creator, 2. The knowledge of the morall Law: and beyond these it is not possible for him to goe. The knowledge of which, though very much eclipsed in *Adam* himselfe, but more and more darkned in his posterity as they further degenerated from his originall purity: yet is it not so farre obscured, (except in such whose brutish and savage education have made them equal to the beasts that perish) but that by carefull education and vigilant industry in the use of all helps, it may be somewhat repaired, though this somewhat is but a very little part, almost nothing of its first clearenesse. Wherefore in the second place touching the knowledge God as Creator; I suppose a meere naturall man may know these things touching God in his nature and attributes:

1. That there is a God. 2. That he is a living Substance.
3. That hee is one. 4. That hee is Eternall. 5. That hee is Immutable. 6. That he is Omnipresent at once in all places. 7. That his Substance is Incorporeall and Invisible.
8. That hee is most Simple without all mixture and composition. 9. That he is most Perfect, most Happy, most Good and Omnisufficient in and of himselfe. 10. That he is Omnipotent and most free, Omniscient and most wise.
11. That hee is most just and mercifull in rewarding and punishing.

Besides these invisible things of the Godhead, a meere naturall man may know these two:

1. That this God is the Creator of the world, giving all things their being of nothing.

2. That this God by his Providence doth Preserve and Rule all things. Thus farre at least a naturall man may proceed in the knowledge of God, as *Adam* knew him, and the Gentiles might grope after even in their naturall darknesse.

3.

But this is not all : in the third place touching the knowledge of the morall Law as it containes all such duties as were to be knowne and put in practice in regard of God and our neighbour, by the very lawes of Creation, we may safely affirme these things fall within the reach of the naturall understanding and conscience:

1. That this God is to bee worshipped and adored of all creatures, men especially.

2. That hee is not to bee worshipped in bodily shapes and figures.

3. That there are outward religious services to be done in his honour, as Invocation with its solemne Times, Gestures, and Ceremonies; and also Oathes.

4. That God is to bee inwardly revered as well as outwardly adored, namely with the pure affections of Love, Feare, Trust and Confidence.

5. That in all the duties of the second Table Justice and Civill honesty in a state betweene man and man, as also sanctity and sobriety in each man, is a thing commanded by God and pleasing to him.

And thus farre if not further a naturall man might goe, proceeding still upon sure undeniable grounds and experiments in nature and reason, and from thence deducting necessary conclusions. So that I doubt not but a learned Philosopher, having his judgement rectified by the helpe of Logicke, not forstalled and infatuated by some superstitious and senselesse conceits, (as was that of the ancient Philosophers) might have attained thus farre, if hee had diligently and mainly intended the search of these things. But as their search so their finding was by halfe. Christian Philosophers have taken more paines in this point; and it alters not the case that they were Christian, and so had other light besides that of their owne, seeing in this matter they used it not, but have taken pleasure in this naturall search, both to see Religion confirmed by reason, as also to behold how short the Ancients came of those conclusions, which posterity hath with much ease collected even  
out

out of their owne principles. To make a summary collection of all those reasons which are produced by sundry authors who have purposely, or by occasion dealt in these points, were a matter of no great difficulty. Such as have written of Metaphysickes, as also some Divines afford us no small number of Arguments. But out of them, or where they faile out of Reason it selfe to make a certaine and unerring discourse for confirmation of all the fore-named points, so as a wrangling, cavelling and gainesaying naturall wit might be convinced and set downe, were a labour worth the paines of some active and searching wit, but requiring time and industry. In the issue of which discourse, these two conclusions would appeare evidently true:

1. That our naturall man may goe much further in the disquisition of Gods attributes, and those things that concerne his worship, than in the understanding of the Nature of the Divine Essence: wherein following reason hee would be as some Christians are, strangely befogg'd, especially in the mysterie of the Trinity.

2. That nothing concerning God himselfe immediatly in the first Table of the Law, would bee so discernable to the Naturall man, as those other points of morality contained in the second: a more particular and exact knowledge whereof hee would with ease attaine unto.

The ground of this whole discourse, besides that in Nature, we have in the Scriptures in the like practice of the Apostle with the Gentiles; as with the Lystrians, *Act. 14, 17.* the Athenians in that long and excellent Sermon wholly almost of this subject, *Act. 17. 24, 25, &c.* and the Romans, *Chap. 1. vers. 18, 19, 20, 21.* An exact consideration and resolution of which places would singularly declare the point in question.

But goe wee on from what may be knowne to enquire in briefe what hath beene found out by naturall men in former times. Which being a matter of fact depending upon Records and Histories of ancient times, cannot possibly



possibly be perfectly handled: seeing time hath defaced the memory and monuments of our Ancestors. Many learned men have made collections of those sayings and opinions which the Ancients have left unto us concerning the matter of Religion: the like whereof were not hard to be performed with much addition by such as have time to reade, and would use diligence to collect the passages of severall authors. For the present I desire you only to observe in generall these two cautions, which particular search will approve for good:

1. That the wisest of the Gentiles have taken more paines, and with farre better successe in points of Morality touching the second, than Divinity in the first Table; as appears by those Treatises of Oeconomickes, Ethickes, and Politicks, where the orders of household Government, the course of a vertuous conversation, the lawes of State and Policie are disputed largely, and in most points consonantly to the Scripture, and the fundamentall grounds of equity and justice. So that in many of these vertues commended unto us in Scripture, wee may with much profit have recourse unto their writings for the explication of their nature and qualitie.

2. That we cannot bee certaine when these Ancients were only guided by the meere light of nature, and when by some supernaturall illumination: not that God did afford divine Revelations concerning heavenly mysteries unto the Heathen (excepting haply the Sybills) but that what God had revealed from heaven to his Church, was from them brought by some meanes or other to the knowledge of these Philosophers: A point not much to be doubted, if wee consider, that all knowledge whatsoever in any kinde hath principally flourished in those parts of the world, that have bene neigest unto the borders of the Church. Such is the nature of Religion, that it breeds Civilitie and Knowledge of all Arts in the Countries wherein it is professed, and also spreads some part of its light and vertue into the Countries next adjoyning. Witnesse

ness hereof are the Countries of Chaldaea, Syria, Egypt, Arabia, Greece and Asia, with the neerer coasts thereof, wherein the Church had its originall and first breeding, or nigh whereunto it had its abode and settled plantation for many ages. In which time learning Arts, and all Civilitie seemed to have beene confined to those middle parts of the world, the rest further remote being left in grosse ignorance and barbarisme. And the same course is held to this day, wherein Learning and Civility hath abandoned the Easterne countries which have forsaken true Religion; and hath not yet approached to the Westernne Americans, who have not heard the sound of the Gospell. Now then in the course of times it could not bee but sundry accidents would fall out for the dispearing of sacred knowledge: as trading and commerce of Merchants, both strangers into Iudaea, and Iewes into forraine parts: Entertaining of Slaves and Captives, who if barbarous learned of their Iewish, if Iewes taught their barbarous Masters many mysteries of Religion, received and beleaved among the people of God: The perigrination and sojourning of many Iewes abroad in forraine parts (as no countrey soever but hath some of its people in all countreys) which Iewes as they learned the superstitions of the Heathen, so they brought in amongst them some pieces and reliques of true Religion: Lastly, the Curiosity of the Philosophers of those times (shaming the negligence of the learned now) who would with any cost purchase bookes of any Art in any Language, which they thought contained some secret knowledge and rare mysterie: as also spared no labour in travelling into forraine parts wherein they heard were any men or meanes whereby their knowledge might be increased. Wherefore it is more than probable that those Ancients, *Zoroastres, Hermes, Orphius, Plato* and others, drew their knowledge, which in part they had of many high mysteries, out of a deeper and clearer fountaine than the muddy shallow springs of their owne naturall reason, though in the passage this water was

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much

much soyled by them with the mudde of many idle fables and filly conceits. A reason whereof, we may conceive to be either the darknesse of their apprehension, not cleerely discerning what was perhaps plainly enough delivered, or the corruption of those Idolatrous times, which permitted not the least innovation in opinion or practice touching the matter of Religion (as appeares in the case of *Socrates*) which constrained the learned in those dayes, to conceale much of what they knew, or to declare it darkly in many mistie and foggy fables, whose interpretation aftertimes forgot, and so beleev'd a lie for a true tale.

Hitherto of the knowledge of a moere naturall man, let us next descend to the Effects thereof in regard of Practice: which admitting of a double consideration as the former, What may be, what hath beene done: shall yet here be handled joynly together. By the former discourse it appeares how imperfect the knowledge of the wisest naturall man is: whence it followes that his practice will come as farre short of his knowledge, as his knowledge doth of perfection. For so tis even with the best Christians who practise farre lesse than they know: much more with the naturall man whose knowledge is too darke and uncertaine to cause any powerfull and vigorous impression upon his will and sensuall affections, which will be too too violent and untamed to give way to the commands of his understanding. Yea, should we suppose in a naturall man the clearest apprehension of all duties in the morall Law, yet could it not much better his practice: so easily would the Naturall Conscience bee choaked and borne downe by the power of Corruption, unlesse it bee supported by Faith which only puts life into our knowledge, and strength unto our practice. And in this case there is no difference betweene a Naturall Heathen and an Vnregenerate Christian, who in knowledge may and doth exceed the other, and yet come short of him in practice. For seeing they both alike want Faith and Sanctification, it is possible that goodnesse of naturall temper, civility

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of education, strictnesse of government, due hope of reward and praise, or feare of the contrary, with the like motives, may carry a Heathen as farre in vertuous courses as bare illumination can a Christian. The same corruption in both (perhaps greater in the Christian than Heathen, as sinne abounds more, where unsanctified knowledge abounds) I say the like corruption in both would imprison this knowledge in unrighteousnesse, that it breake not forth into Religious practice. Whence wee finde that Christians, much more Philosophers, have not beene the same men in the Chaire and in their Conversations: but that their opinions and discourses have beene full of Sanctity and Temperance, when their lives have beene defiled with all Impiety and Sensuality. Wherefore for the generall, let us set downe this Conclusion as most true, that

*The meeere naturall man never goes so farre in the application of his knowledge unto practice, as hee might doe, and as hee knowes he should doe.*

And therefore the Gentiles are condemned for detaining the truth in injustice, for sinning against their consciences accusing them, for knowing God and yet not glorifying him as God. So that tis cleere, although the Naturall man cannot doe or know so much as he ought, yet hee knowes more than hee is ever willing to practise: and for that cause his knowledge is sufficient to condemne him of his unrighteousnesse towards man, and false worship of God himselve; though it bee not sufficient to direct him in the true meanes and manner of Gods right worship, or the practice of a holy life. And thus in Gods wonderfull judgement, he is left as without sufficient direction for well doing, so without all lawfull excuse for his ill doing. But come we to particulars; the Naturall mans practice respects

either { God in his { Inward } worship.  
          { Man.        { Outward }

1. In things concerning God and his worship the Na-

turall man utterly perverts himselfe in his practice, there being in this case the greatest deformity and disagreement that may be, betweene his knowledge in the speculation, and his application thereof to practice. Consider him in the Inward worship of the heart; how wee stand affected toward the Deity in those inward affections, of Love, Feare, Credence, and Confidence; which are required as part of our Spirituall worship of God: It would be strange to see the disposition of a meere Naturall mans heart in this part of Gods worship: how feeble, cold, and forced these affections would bee; how full of hypocrisie, and falshood, being secretly fastned to the creature, when they pretend to bee directed to the Creator, just like unregenerate Christians, that will make shew of Love, Feare, Faith, and Trust in God, when tis apparant they intend nothing lesse in their affections.

Consider him in the Outward worship of God, and the Naturall man is farre more defective, as appeares by the manifest experience of all ages, who corrupted their waies in nothing so much as the service of God: mistaking the object, and seeking forth that Deity which they apprehended in a generall Notion, not onely in the Similitude but in Nature of the Creatures; and those many times of the weakest and basest ranke, mistaking the manner of this Service, falling from that Spirituall service which by the lawes of Creation was onely required, to a thousand carnall outward Ceremonies, and observations of their foolish devising; some ridiculous and senselesse, some strange, cruell, and horrible against all good nature and humanity, some furious, madde and drunken, some obscene and beastly, all superstitious and divellish, mistaking lastly the time of this service, in appointing a number of Festivalls, but neglecting utterly the Sabbath, the knowledge whereof was quite worne out, among the Gentiles, Which particulars are all manifest by records of old, and experience of latter times, in those places where the Gospell hath not bene yet preached. A reason of this generall corruption

in the whole frame of Gods worship, we may conceive to be this. The worship of God that man was to performe in his innocency was wholly Spirituall, not consisting in outward Ceremonies, Ordinances, and Observations; according as the same shall againe bee performed by us in Heaven hereafter. Such was the perfection of *Adams* nature, that he being fully replenished with the love of his Creator, did alwaies more cheerfully delight himselfe in the contemplation of his excellency, and obedience to his commands, without such externall helpe. True it is that to *Adam* in his innocency was prescribed the observation of the Sabbath, and two Sacraments of the Tree of Life, and Knowledge of good and evill. But for these Sacraments, the latter was rather of Abstinence than Action, a triall rather than a helpe of his obedience: the former was a pledge of his happinesse if hee stood, but no meanes of his upholding, and so both of them mainely differing from all Sacraments, afterwards given unto the Church for the support of our infirmities. Likewise the Sabbath was then to bee spent in exercises meerely Spirituall, not in any such outward bodily observations, as since the Fall have beene instituted by God in regard of our weaknesse. And though God alwaies required to bee worshipped in spirit and truth, yet since the Fall there have beene certaine externall rites added thereunto, which were not needefull in time of innocency. Now then this whole frame of the outward and instituted worship of God, man once corrupted could not so much as ghesse at: God therefore revealed it from time to time in the Old and New Testament, and that with many straight prohibitions of adding or altering any things out of our owne invention: for who can or could tell with what outward things God would be pleased but he himselfe? So that the Heathen being destitute of this light, it was no marvell if they became vaine in their imaginations, and in this point sought out unto themselves many strange inventions. They found by experience how needfull it was by some outward ser-



\* As Bellar.  
absurdly holds  
Lib. 1. de missa.  
cap. 20.

vices, to give testimony that they beleev'd and worship  
ped a God, whom else they might seeme to deny in regard  
of their monstrous impieties: but in what manner to doe  
this they knew not. Onely this you are to observe, that  
the whole world almost retained the custome of sacrific-  
ing unto their gods, which you must not thinke was a  
thing learned from the light of Nature\*; for what ground  
in reason had they to imagine that the wrath of God a-  
gainst a man for sinne, should bee appeased with the slaying  
of a beast? but it was a practice received by tradition from  
the beginning of the world: this custome of Sacrificing  
being the most eminent and principall outward service of  
God, commanded first to *Adam*, and by his precept and  
practice delivered to posterity. Who retaining the out-  
ward worke and ceremony (as mans corrupt nature is ce-  
remonious enough) but forgetting the mystery and signi-  
fication, did quickly pervert that sacred institution in all  
abominable Idolatry, and esteemed the *Numen* or Deity  
offended to bee directly pacified by that, which in its Ori-  
ginall was onely a figure of that propitiatory sacrifice of  
Iesus Christ.

2. Let us in the next place enquire of the meere Na-  
turall mans practice, as it concerneth man in all Morall du-  
ties of the second Table: wherein hee will goe much  
further than in the former. So that there is scarce any sin  
therein forbidden which the Heathen have not condem-  
ned, or duty commanded, which some of them have not  
praised and practised. Instances might be shewed in those  
many excellent patternes of vertue, whose lives have been  
left registred unto us by the Ancients: and hardly is there  
any man so bad in whom wee shall not finde some one or o-  
ther eminent part of goodnesse. But in this point touch-  
ing the Vicious or Vertuous practices of the Heathen,  
you are to observe two things wherein the Naturall man  
will alwaies discover his ignorance and errors.

1. In determining the right cause and Originall of  
sinne, whence all this disorder which is evidently percei-  
ved

ved in mans nature, had its beginning, and how it came into the world. Here the Naturall man is at a stand, and cannot possibly ascend so high as to finde out the fall of *Adam*, & in his Sin & Gods Curse thereupon to discover the fountaine of all our uncleannesse and wretchednesse. So that every Naturall man would upon examination of this matter easily fall into that opinion of some, that there were *Duo principia*, the one *summum Malum* the cause of all Evill, the other *summum Bonum* the cause of all Good. Wee not much wonder that the remembrance of so memorable an accident as *Adams* fall should quite bee lost in his posterity, seeing that *Adam* himselfe having that Fact of his in horror and detestation, whereby he made himselfe and all the world miserable, was not willing to publish his owne shame, but rather conceale it from his children as hee would have done from God: and as for the most part of his posterity, they little heeded to know that whereof they cared not to repent.

2. In judging aright of the Nature of sin, either in regard of the Punishment of it, or in regard of the Evill of it. For the Punishment of it, though the Heathen had a grosse apprehension of Gods wrath against wicked persons in this life, and some kind of punishments they should feele afterwards in Hell, yet they never could come so far as to see that all men were in one condition, under the Curse of God subject to everlasting damnation in body & soule, without speciall grace shewed from God. And for this cause that knowledge of the Law which the Gentiles had, could not worke in them that effect as in the Jewes and Christians it doth. These it drives unto Christ, to seek after a Saviour from the curse and punishment which the Law threatens them withall: but in the Gentiles who apprehend not this Curse, it cannot take any such effect.

Again, for the Evill and Viciousnesse of sinne they never conceived of it according to the full extent of it. They knew it to be bad, but not so bad as to deserve such horrible punishment, as the Scriptures tell us to be due unto it. They knew

knew mans nature to be corrupt, but never dreamt of any such Originall universall depravation of our nature, as that we are dead in sinnefull infirmity, utterly deprived of that Spirituall life and ability which sometime wee enjoyed. They knew the Outward act of sinne, and the grosser sort of Inward thoughts to be evil; but they could not imagine that so high perfection of Spirituall obedience was required of man by any Law, as to condemne him for every disorderly thought not consented unto. To wish for our Neighbours House or Wife, is a thought, which, allowed of with consent, may by a Heathen upon the fundamentall notions of right and wrong bee condemned as repugnant to charity and equity. But for the same thought to arise in the heart, and passe away without all approbation and intention of practice; yea haply with some dislike; and yet to be esteemed as an offence, was never thought of by the naturall man. The discovery of the sinfulness of this first brood of Lust, when by secret enticings it drawes away the heart, and shooes forth onely in sudden motions; arising and vanishing without notice and allowance: this is a point of Divinity of a higher straine than ever any naturall man could reach unto. Yea *Paul* himselfe though a Jew & a learned Pharisee, yet before his conversion understood it not, *Rom. 7.7.* and the Papist to this day will not bee perswaded tis so, though *Paul* affirme it.

Now from hence wee shall learne in part to judge aright of the naturall mans vertue and goodnesse, How farre ordinarily it goes, and what worth is in it in regard of Gods approbation of it. I will briefly set this downe in five Propositions.

1. The Vertuous practice of the naturall man is more busied about the Outward act than the Inward affection: in reforming the manners, not amending the heart, in restraining the externall action, not resisting the inward desires and inclinations, as the true Christian doth. It is indeed not to be denied but the Heathen came so farre as

to condemne the roote of sinne as well as the fruite, and to judge them punishable as vitious persons, not onely whose lewd practices testified them so to be, but those also who in their affections and thoughts approved the like wickednesse. And Philosophers have not a little laboured to finde out the true meanes of composing and settling that more distempered part of our mindes in our unruly passions and perturbations; whence they easily perceived did issue originally the chiefe provocations to all evill. And in this point they did rightly judge, that it was of much greater difficulty to order the unruly motions of the mind, than to restraine the outward actions of the body, or to achieve any hard adventure. They well knew that the Sovereignty of the Will over the Appetite and Affections was but a civill perswasive authority, which might be easily withstood by the stubbornnesse of the inferiour faculties: onely over the outward parts the Will had a masterly and absolute command to move them as it pleased without gain saying. Now then although we may finde many among the Heathen of an excellent temper, who either by a Naturall disposition, or studious education, and wise observation of themselves, carried a singular command over some of their passions of Anger, Love, and the rest: yet in the generall wee may assuredly beleieve that all those precepts delivered by the wisest Philosophers touching the calmenesse of minde, were farre too weake and heartlesse in their practice to bring the observers of them to true Tranquillity. No, tis onely the Spirit of Sanctification that commands our disordered soules: and if we consider it, even in the sanctified Christian having that Supernaturall helpe, the longest combat and most doubtfull conflict is with these carnall affections and lusts. This exceeding difficulty of mastering the affections, did as it seems, turne the Stoickes quite on the other side, who truely perceiving how great enemies these Desires and Passions were unto Wisedome, Tranquillity, and Vertuous Endeavours, judged them all utterly evill, and not to neede reformation so

much as abolishment : whereby they did rather astonish than conquer them : and such their peace might be termed the dull stupidity and unmoveablenesse of a blocke, rather than the quiet calmenesse of a man. Which thing did in many passages of their lives upon occasion of unexpected dangerous accidents, discover it selfe, to others laughter and their owne shame : when their passions which were formerly stupified and charmed by Philosophicall discourses, but not mortified, did easily recover their strength, and brake forth with unresistable violence. So then the naturall man will utterly come short of that endeavour which Christians make their chiefe, *viz.* the inward Reformation and Sanctity of the Soule; if he strive about it, tis but faintly, and hee soone gives it over, finding the contention laborious, and the victory impossible : Outward evill practices he may in part forbear, the grossenesse whereof make a deeper impression of dislike in the naturall conscience, and also bring him in compasse of many Civill inconveniences ; but for the inward loathsome corruptions of the Soule he takes as little notice of them to amend them, as the world doth to punish them.

As in Vice so tis in Vertue, the naturall man will love and practise so much of it, as may by its outward splendor winne praise, honour and reward : but to entertaine an entire and unchangeable love to vertue, severed from all these by-respects, hath beene seldome found in any but those alone in whom Grace hath prevailed more than Nature. There have beene some among the Heathen that have held on in a vertuous course even when they have got disgrace and smart by so doing : but this hath beene rather out of a kinde of surly Obstinacy and Stiffenesse of minde, than any zealous affection to goodnesse it selfe. Tis one thing to Scorne an ill practice, another thing to Hate it ; and so tis one thing to Love vertue, and another to Practise it out of Greatnesse of minde and High Spirit, when men having fallen upon some good course, and continued long in it with commendations, they now scorne so

to submit themselves to other mens wills, and wisdom, as for their pleasure to alter their owne resolutions; out of meere stomacke they'll endure any thing rather than bee so base. And in these high Conceits they pleased themselves much more than in the goodnesse of that vertue whereof they made profession. For wee cannot beleve that those cold discourses of Philosophers, That vertue is to be loved for it owne sake, could ever set so faire a glosse on Vertues face, and so to represent her excellencie to the dull apprehension of naturall men, as to make any of them so farre enamoured with her beautie, that they would still follow her when praise or profit forsooke them. Nay, this is a point most hard for the best Christians to attaine unto, few of whom, those excepted whose more strong and lively faith causeth a cleere apprehension of eternall blessednesse, few I say will bee found, whose love to vertue growes not hotter or colder according as hope of temporall reward, or feare of losse increaseth or slackeneth the flame: as for Hypocrites, the case is most apparant in them, as is cleere in the practice of the Pharisees; between whom and the Heathen there is little difference in these points, unlesse that these Hypocries are the worse. Mar. 6.

2. The Righteousnesse of the naturall man is rather Negative than Positive, in forbearing more than in doing. He is *magis extra Vitia quam cum Virtutibus*: a harmelesse Conversation is reputed for a Vertuous innocencie, and he is esteemed very good that is not so bad as others are. Experience shewes it in all naturall men, who content themselves in a freedome from such vices as they see and dislike in other men though themselves have in the meane time but little goodnesse. And it must needs bee so, seeing they want the sanctifying Spirit of God that should incline them to good practices, and have only his restraining Grace which keepe them from breaking out into those enormities, whereby they would shortly disturbe and overthrow all humane society.

3. The goodnesse of the naturall man generally respects



others more than himselfe ; his righteoufnesse towards his neighbour in things that are done *Teste Populo*, is greater than his Sobrietie in regard of himselfe in those things that are done *Teste Deo & Conscientia*. For in those common affaires betweene man and man which lie open to the eye and censure of many, men will for the most part be carefull to maintaine their credit and esteeme : as knowing that commonly men judge of others by their common Practice and Entercourse in publike businesse more than by their Private and Personall qualities. Hence many have beene good Governours and Commanders both in peace and warre, that for their particulars have beene vitious persons: many good for the Common, bad for their private Wealth, good Subjects, good Neighbours, &c. yet bad men dealing in this case as Covetous men doe in feasting, who however sparing they bee in their private and daily spendings, yet in publike entertainments exceed all for costly provision: few take notice of the one, and the Many will judge of all the rest by that which they once see and approve of. So that the maxime of Politicians, That the Opinion of Vertue is a Commoditie, the reall Practice of it a burden, seemes to be drawne out of the very dregs of corrupted nature: it being generally the utmost aime of a sinfull man, to cover his shamefull but beloved vices with the mantle of otherwise-disdained honesty.

4. The naturall mans goodnesse is not Generall but confined within the compasse of some one or few vertues, those whereto his naturall inclination and Civill Institution did best leade him. This may be found true even in the most excellent of the Heathen, who excelled, some in fortitude, some in justice, some in liberality, some in temperance, &c. but all almost had their great vices mingled with their great vertues, that the case was doubtfull, whether they were more to be loved for the one or hated for the other. Wherein yet they dealt politickly *Pravitate minus, Probitate alterius compensantes*, as *Salvian* speaks, so counter-

counterpoysing Vice with Vertue, that by the favour of some vertues pleasing and profitable to others, they with lesse apprehension did freely practise many vices, no lesse pleasing and commodious to themselves.

5, The righteousness of the naturall man is not entirely good, nor acceptable vnto God. Which that it may appeare, we are to see how farre the actions of the Heathen may be said to be good and pleasing vnto God. In morall actions two things are to be respected, 1. The Matter and Substance, 2. The Manner and Circumstances of it. The Substance of every Morall Action is its Conformity with the Rule of Goodnesse, *id est*, the Law, when that thing is done which is commanded by the justice and equitie of the Law: The Circumstances or manner of the action consists 1. In the efficient cause or Person that doth the worke, 2. In the end or scope hee proposeth to himselfe in working: Both these I call circumstances of a morall Action, Because by them the Quality of the action is not varied in it selfe, but only in regard of Acceptation or Reward: For, that hee be a liberall man that gives an almes, or a true friend that doth a friendly office, it is nothing to the work it selfe, for a covetous man or an enemy may doe the like, but with this difference only, that it cannot be accepted or counted thank-worthy at their hands. In like manner, to make a good worke pleasing to God, its necessary the person himselfe be first sanctified and regenerate: but to doe a worke, good for the substance of it, this is not absolutely necessary. Further for a servant or any other to performe his dutie upon Constraint, upon Feare, at Vnawares, &c. alters the case much in respect of favourable acceptance and merit of reward, but not in respect of the goodnesse of such Services, which may be the same, as in one that performes them willingly and out of regard of his dutie. So, that worke that is performed out of Hypocrisie, Custome, Formality, Compulsion, or by Chance, may be a worke good in it selfe, but never finde favour and reward with God, unlesse it proceed out

of a pure Conscience. Againe, for the End proposed in all actions it is manifest, that neither a good end mends the Nature of a bad action, nor yet a bad end marres the goodnesse of any vertuous worke : Both are meerely Accidentall not Essentiall to the Action it selfe. True it is in respect of our selves wee doe corrupt a good action by a bad meaning, though (as wee are more apt to marre then than to make) wee cannot infuse any goodnesse into a vitious action by a vertuous intention. But tis only in respect of our selves, who get no benefit by such a worke ; Otherwise the action of a liberall man, of a valiant man, of a good common-wealths man, though done for private respects of commodity or commendation, may bee in themselves as good, and by such as are ignorant of their intention will be judged to be as good, as those that come out of a pure affection to vertue and sincere aime at publike benefit. So likewise all the vertuous actions of the Heathen, though done for private and carnall ends, may bee the same for goodnesse with those which are performed by Christians with those Spirituall intentions of Gods glory and their owne Salvation. Only God accepts not alike of those things that we doe to serve our selves, as of those things which are done with a desire of his honour ; as man also in the like case would doe the same. Now then seeing the Law commands the Circumstance as well as the Substance of every good and acceptable action, that as wee doe all, so wee doe it As God commandeth : and seeing the Circumstances of every good worke are a pure Conscience and Faith unfained ( the Cause ) and the Glory of God ( the End ) which give such beauty and so sweet a relish to all actions, as that without them they are deformed and unfavoury in the eye and taste of the Almighty : it is manifest that all the morall actions of the Heathen fell short of their Compleate perfection, forasmuch as their Persons were unholy, their Consciences defiled, their Purposes perverse and crooked, and their best Intentions finally resolving themselves into temporall, worldly and selfe-

Deut. 6. 25.

1 Tim. 1. 5.

selfe-considerations. But if wee looke unto the substance of the worke it selfe, wee shall finde little difference betweene many actions of the Heathen and of Christians: there being as exact proportion and correspondence to the rules of Iustice observed by the one as by the other: yea many times more by the Heathen than the other. It were a consideration worth ones labour to parallell the lawes, customes, and famous actions of the people of God, with those which we finde like unto them recorded in humane history: we should see that many particulars would carry a faire resemblance betweene themselves, and have the same stampe of vertue imprinted on both. This morall goodnesse in Heathen men was no doubt pleasing and acceptable to God, so farre forth that he liked the worke, and approved of it, with that common allowance which he affords to all things that beare any stampe of his owne goodnesse, but not so that he liked the person, and accepted of it into any speciall favour of grace. For it were most absurd to imagine that the Iustice, Temperance, Valour, Chastity of an *Aristides, Cato, Scipio, Lucretia, &c.* shall stand condemned before God with the same censure of dislike, as the rapine, luxury, cowardise, lust, &c. of a *Sardanapalus, Caligula, Messalina*, or such other miscreants. Nay, he approved of their vertue and civility, as the effects of his owne grace in common bestowed on the Gentiles for a common good: and in testimony of this his approbation hee prospered those persons and common-wealths, among whom sobriety of life, strictnesse of discipline, & severity of good lawes was best maintained: And Heathenism it selfe could discern the ruine of Common-wealths to spring originally from the neglect of Piety and Vertue.

To conclude then and summe up all touching this point: Gods Nature and Attributes, his Godhead and eternall Power and Providence are indeede cleerely to bee seene in the Creatures, if the Heathen had eyes to seethem as *Adam* had at first. But though they be still as visible as they were, yet man is blinde and cannot behold them. It is very

ry little the Naturall man hath scene, not much that hee can see. What hee knowes, might teach him that God is to be worshipped otherwise than he doth, but cannot shew him how to worship him as he ought. Whatever he doth or can do in the worship of God, nothing is done aright, for matter or manner: His Inward worship is unholy, because his heart is so: His Outward worship is superstitious and idolatrous, because hee is utterly ignorant of Gods appointments: both are false and displeasing, being presented to God without a Mediatour, of whom the Heathen have no knowledge.

Againe, the Nature of their sinne and misery is above the reach of the Heathens knowledge; and therefore Grace and Mercy are beyond the possibility of their desire: both which yet are the first step to true Conversion. Finally, for their vertues they are corrupted in the roote, perverted in their buddes, defective in their whole practice. So that unlesse we will thinke, that a civill Conversion without all Sanctity of heart, to be true Conversion: a kinde of bare Naturall reverence of the Creator in some cold affections of Love, Feare, &c. or an externall superstitious invented worship without all warrant from God, To be Gods true & right worship in part: (which are the things the Heathen can attaine unto) it appeares to be a vaine assertion, to affirme, That God hath afforded sufficiency of ability to the Gentiles, by the good use of Nature to convert truly to the right worship and obedience of God.

This of the first; the second ground is, *That if the Heathen use the light of Nature well, God is ready, yea bound in justice to bestow on them Supernaturall light of grace.*

In the examination of this we neede not be long: it being supported by the former, together with it it falls to the dult. A meere imagination it is without all warrant from Scripture: though for it they bring that place, *Matth. 23. 29.* [*For unto every man that hath it shall be given, and hee shall have abundance*] i.e. say the Arminians, Hee that hath the light of Nature and useth it well, to him shall be given the

the Supernaturall light of grace. An Arminian glosse, that corrupts the Text, which is to be understood of painfulness in the Ministers of the Gospell, in the employment of such gifts as God hath endewed them withall for the benefite of the Church. Which gifts and abilities being well used, increase through Gods blessing, but if neglected, decay utterly through his secret curse; as experience shewes in painfull or idle Ministers. If the argument be framed only by analogy from this Text, and the generall equity of it, *That whosoever uses anything well, shall have more given unto him*: besides that this is a very large interpretation, which will admit of many exceptions, it is to be noted that in their deduction they mistake the proportion observed in the Text and Parable, which speaketh of an increase in the Same, not in a Divers kinde. Hee that hath meane gifts for the Ministry and useth them well, he shall have greater gifts in the same kinde. But thence to collect, Hee that useth Nature well shall have Grace given him, is as it wee should say, He that useth his health well, shall have riches or honours given him: things of another nature. It had been true, if they had said, Hee that useth Naturall light well, *i.e.* studiously in the search of all good knowledge, in him that light shall be increased, as it was in Philosophers: but this made not to their purpose; and therefore they take a wide step from Nature to Grace. In Scripture therefore there is no ground for this conceit: besides, there are these three errors in it:

1. Against Experience, which shewes that grace hath not bene bestowed where they have had the best Naturall dispositions, as is plaine by rejection of the Tyrians and Sidonians, and Vocation of the Capernaites, though they were naturally better fitted to entertaine the Gospell than these: as also by the long rejection of all the civill and learned men of the Nations of the world, who though they used their Naturall reason farre better than other barbarous people, yet were left destitute so many ages of all Supernaturall helpes as well as they.

Q

2. It



It is founded upon two false Suppositions ;

1. *One, That the well using of Naturall light is such an excellent preparation for the receiving\* of the Gospell.* Which is not so for although God shewed that favour towards learning and civility of manners, that in the propagation of the Gospell through the world, hee respected those Nations that excelled therein, before others ; as appears by the plantation of the Church among the Gentiles ; yet come we to particulars, and tis evident the Gospell found most resistance and neglect at their hands who seemed to have used their Naturall abilities best, as the learned Philosophers, the wise, temperate, just, politicke men of the world, who were so farre from being the fitter to receive the Gospell, that they out of pride and fleshly wisdom were its greatest enemies. *Nam ut quisq. (saith Moulm) virtutis cultus laudem affectat, & ingenium habet multa eruditione subactum, ita et maxime foras simplicitas Evangelij, & crucis Christi scandalo magis offenditur.*

2. *Another, That a man may use his Naturall abilities well, hee to the right worshipping and obedience of God, without the grace of regeneration, without faith, without all knowledge of the Gospell and the will of God revealed unto man :* which being a grosse supposition of an utter impossibility, and such a one as by consequence overturnes all Christian Religion, as hath beene shewed : it is manifest that this obligation, wherewith the Arminians have tied God to give Supernaturall grace to the Gentiles upon their good usage of Naturall helps, is void & of no validity, God will easily be discharged of it without forfeiture of his Justice, where the condition on mans part is so impossible to be performed.

And hitherto of this first question touching sufficiency of grace given to them that are out of the Church : I will make an end of all with a word or two of admonition for our practice. We (beloved) are (as the Apostle speaks) not makers of the Gentiles, but Jews of that circumstance on which is not made with hands. Let us then now bethink

our

\* This opinion of Arminians of the bestowing of grace vpon the well using of Nature, is in effect but the doctrine of Popish preparatory merits of Congruity, preceding the gift of grace. Both contrary to that of the Apostle,  
2. Tim. 1.9.

our selves what grace we have received, and others want. Compare we advisedly our condition at this present with that of Turkes, or other Pagans: and let us magnifie his mercy, that hath by Grace made so great a difference betwene us and them, who by Nature were all alike. We were strangers and forreiners as they now are, but we are now fellow Cittizens with the Saints and of the household of God, which they are not. A glorious priviledge, and if we have grace to judge aright of it, deserving to have the first place in our esteeme, above all prerogatives in the world. Twas but a poore contentment to a dying Philosopher, when he thankt his Gods for being a Grecian, not a Barbarian, an Athenian among Grecians, a Philosophia among Athenians. We, my Brethren, have to joy in greater dignities, who are Christians, not Infidells, true Beleevers among a world of Heretickes, and Schollars among the company of true Beleevers. Let mee then tell you what you know already, but few of us thinke of it as we should: where greater grace and favour is bestowed, there more Thanks are deserved, more Service is required, a stricter account will be taken of both. And be now intreated by the mercies of our Lord Iesus Christ to hearken to the Apostolicall exhortation, *Walke worthy of that Vocation wherewith wee are called.* Be we ashamed that the Morality of a Pagan should outstrip our Religion, that the Conversation of a Papist should disgrace the Beliefe of a Protestant, that the Piety and Modesty of the Vntearned should condemne the Vncivility and Lewdnesse of a Schollar. Be not ignorant of the dignity of your Calling, but if in any thing, here stand upon your credit and reputation: Why should not the name of Christian, of Protestant, of Schollar, be held forth as a shield of defence against all provocations to base and unworthy courses, as well as meaner titles of Gentility, Honours and Offices are readily alledged against viler imployments not besitting persons of that quality? If there be any so respectlesse of his owne, and regardlesse of Gods honour, as by ungod-

ly and base practices, to cause those holy and pretious names wherewith we are called, to be ill spoken of, and Gods Name therein to be blasphemed, to such a one I say only this, and I wish him to heed it, that God will shame that Servant that disgraces his Master, and will in his time vindicate his owne glory, by pouring contempt and everlasting shame upon the head of such a Caitiffe wretch. Wherefore let us pray that the Lord would make us truly jealous of his and our owne honour, by demeaning our selves answerably to our Holy Calling; in all things to please him and glorifie his name. *Amen.*

*Quest.*

Having thus shewed the state of a meere Heathen living out of the Church, and the Vnsufficiency of all meanes whatsoever, that are given him in that state, to worke his Conversion and Salvation, wee are in the second place to descend unto the discussing of our next Question touching the Condition of those that live within the pale of the visible Church, enjoying the benefit of the Word and other ordinances of Salvation. Whether or no Sufficient grace be given to all and singular Christians for their Conversion unto God. This Question is something perplexed and intricate by reason of divers particular queres whereinto it resolves it selfe. I will by Gods helpe proceed therein as distinctly and plainly as I can : First beginning with a briefe explication of the Termes of the Question; where it must be in short explained, 1. What is meant by Sufficient, 2. What by Grace, 3. What by Christians, 4. What by Conversion.

And so Adam had Sufficient strength to stand, because it would have upheld him, being assaulted, if he had

1. For the terme, Sufficient, we are to knowe that Sufficiency as it is taken in Relation to the producing of some effect, is nothing but such a degree of Power or Strength, in any thing, as that if it be applied unto the Execution, it is able to performe that whereto it was intended. As we use to say of any man, Hee is a man sufficient for such an employment, because if hee be set about it, he can by the good parts he hath, actually discharge it. Where you are

to observe that it is a meere abuse of this word, Sufficient, then made use to oppose it to Effectuall, and so to distinguish betweene of it as hee the Power and the Act, as if any thing could be called Suffi- should. But cient in *Potentia*, which when it is purposely applied to the that he did Act, is utterly insufficient to produce it. Tis an error in not, Speech to say, [*This Medicine considered in it selfe is sufficient to cure such a man*] for tis a vaine consideration to consider the Medicine in it selfe, when wee should consider it in relation to the disease. And if such a medicine being administred suffice not to cure the disease, it is certaine that it was an insufficient medicine. Wherefore that distinction of the grace of Conversion into *Sufficientem* and *Efficacem* is at least a frivolous imagination, distinguishing those things as opposite, which at most are but subordinate, and differ only as the cause and effect. For is it not the fancy of some crackt braine, to affirme, that there is a Grace every way sufficient, and powerfull enough in it selfe to worke the conversion of a Sinner, and yet when this grace is given to such a sinner with a purpose and intent to convert him by it, it shall be found to be utterly insufficient to Effect it? Tis strange whence or how men should conceit a sufficiency in the power of such grace, when they finde insufficiency in the performance of the worke.

2. By the word Grace we understand some Supernatural gift freely given unto man from God himselfe.

3. By the word Christians, wee meane, all those that live in externall communion with the militant Church, enjoying the ministry of the Word, and being of yeares to make use of it : for this Question toucheth not Infants.

4. Lastly, by Conversion (as heretofore hath beene shewed) we are to understand two things, either

1. The Roote and Cause of that act, namely the Sanctification of all the Faculties by the Infusion of Habitual Holinesse.

2. The Fruite or Act of Conversion properly so called; when

when a man regenerate and renewed in all parts, doth actually imploy them in loving and obeying God. The first is Gods worke upon us : the next our worke performed toward him, when by the strength of inward Grace given, we after convert our selves in Thought and Worke towards God. This latter is not here to bee understood in this Question, but the former, namely that Conversion of a man, which God workes in him by infusion of the grace of Regeneration into all parts. This infusion of Grace into the Soule by an immediate act of Gods Spirit, the Arminians can by no means endure to heare of in this businesse of our Conversion : and therefore they burden this assertion with odious but untrue imputations of Anabaptistickall Enthusiasmes, and of a Lazy expectation of all Grace to be poured into us sleeping, without any endeavour of our owne to get it. Which slanders are only devised for the countenance of that impious opinion of their owne ; namely, *That mans Conversion to God begins in some act which man himselfe performs, and not in a worke first wrought in us by God.* Now that act of man is his assent and actuall Faith given to the promise. A lewd imagination, sufficiently confuted and cryed downe in the venerable assembly of the last Synod, as most derogatory to the whole worke of Grace in our Vocation, most repugnant to reason and Scriptures, which tell us, *That the tree must bee good before the fruit can bee so* : it being impossible, that an action so Holy and good as is the yeelding of Assent and Beliefe to the promises of the Gospell, should be done by a man unlesse he be first regenerate and sanctified in all his faculties.

The termes thus explained, the state of the Question is more fully thus ; *Whether God doe bestow upon all such as Heare the Word preached, any such Supernaturall gift as is sufficiently powerfull to worke in them true Sanctification, though it doe not alwayes effectually produce it ?*

Our Adversaries affirme it : but we truly maintaine the Negative part, opposing against their assertion these two Conclusions.

1. That

I. *That there is no supernaturall gift given unto the unregenerate, which is sufficient to worke his Sanctification; but that only which is Effectuall to worke it.*

This hath appeared manifestly enough in the explication of the termes of this Question, and will bee more and more evident to us, if we consider that maine mistake of our Adversaries in this businesse of our Conversion, which is, that they imagine our Conversion to begin in some act of ours, namely our Assenting and Beleeving; not in some act of God, sanctifying the Soule before it can Assent and Beleeve. Now because this act is good, and therefore must be done by Gods helpe, for to salve this they have found a daintie new devise of Spirituall strength infused into the Soule by the Holy Ghost: which strength when it is inherent in the soule, a man may use it if hee will to the producing of the act of Faith. If he doe use it, then by that act he is converted: if not, yet that was sufficient to bring forth the Act, if it had bene thereto applied. As in a like Case, when Christ said to the sicke man, *Arise take up thy bed and walke*, Hee gave him bodily strength sufficient to doe what he bad him, but yet the man might have let his bed lie and stood still if hee list. So when God commands us to beleeve, he gives us strength sufficient so to doe it, albeit we may if we will neglect to make use of it. This soule error hath bred all that confusion and darknesse wherein this controversie is wrapped up; and it contains two grosse absurdities in it.

I. That they suppose a supernaturall abilitie of beleeving infused into the soule by the Holy Ghost, which yet shall be no sanctifying grace of the Spirit; an opinion altogether new and against reason. For aske them, is not the inward disability of our soules to beleeve and convert a part of our corruption? It cannot bee denied. Well, is not then the infusion of an Ability to Beleeve and Convert, the doing away of that corruption? It is. And then shall not that gift which abolishes our sinfull infirmities, bee justly called a Sanctifying grace? It is most evident, and none but



but such as are posselt with the Spirit of wilfull contradicti-  
on to all manifest truth, will affirme, That the Rectifying  
of our weake and corrupt faculties by a supernaturall  
ability put into them, and disposing them to the most ex-  
cellent worke of Faith, can be any thing else than the  
grace of Regeneration. An Act so Holy, must come from  
an Habit as Holy.

2. That they suppose the Act in Divine graces goes be-  
fore the Habit: an assertion in Divinitie not tolerable,  
which tells us that the Tree must be good before the fruit  
can be good. And that Question which Christ put to the  
Pharisees, *Mat. 12. 34. How can ye that are evill speake good  
things?* is more than any Arminian cau tell how to an-  
swer. This pincheth them, and puts them to this choyce,  
either that an unregenerate man who certainly is utterly  
Evill, may by the helpe of such a gift as hath not sanctified  
nor made him Good, not only speake, but doe that which  
is eminently Good, namely, Beleewe and Convert, or that  
the Act of Faith performed by such a one, is not good  
and sound, and so no beginning of true Conversion, or  
that they doe confesse the Habit of Faith, as of other gra-  
ces to be first implanted in our soules in the universall re-  
novation of all the Faculties thereof, whence the opera-  
tion of faith doth afterwards issue. And this is the truth  
which under those obscure and unexplicated termes of  
[*Supernaturall strength to Beleewe*] they grant in effect:  
for the strength is either Nothing at all, or Nothing else  
but that Habitual Faith, which wee maintaine to be given  
us as a principall part of our regeneration.

These mistakings of the Nature of our Conversion, hath  
utterly confounded our Adversaries in their opinions and  
writings about this point. They speake of Sufficiency of  
Grace to produce the acts and operations of Faith and  
other vertues: when the Question is meant of the Suffici-  
encie of Grace in producing the Habit of all Inherent Ho-  
linesse. Now as in the former example of the sicke man,  
it is one thing to enquire whether the Health and strength  
Christ

Christ gave him was sufficient to cause him to walk, another thing to demand what vertue of Christ was sufficient to give him that health and strength : so in this case tis one thing to aske whether the grace of Spirituall health or Sanctification be sufficient for the producing of the actions of a Sanctified man : another thing to aske what grace is sufficient to worke in the soule the grace of Sanctification it selfe. Wherefore in this matter we affirme, that as Health when it is in a man is sufficient to every Naturall action, though alwaies it be not effectuall, because wee make not use of our strength at all times : but to worke Health in a sicke man no vertue is sufficient, but that onely which being applied proves effectuall to restore it : So, where Sanctification is, it is alwaies sufficient to every gracious action if it be duely exercised thereabouts, but may sometime bee ineffectuall through our default in not applying it aright : but now, to worke Sanctification in the heart that hath it not, there is no other gift whatsoever sufficient but the onely vertue and power of the Holy Ghost, the immortall seede of our Regeneration; and wheresoever this onely and all-sufficient vertue worketh in the heart of any man, there it is alwayes infallibly effectuall. To dreame of any other inherent quality in the soule given to man as sufficient to Sanctifie the soule, and yet after tis given, ineffectuall to performe it, is a fancy never thought of till of late times, wherein mens hearts are strangely embittered in fierce opposition against the glory of Gods free Grace.

This of the first Conclusion : the second followeth, and it is this; *That sufficient grace for Sanctification is not given unto all.*

This is a necessary consectary of the former : for seeing Sufficient and Effectuall are all one in this case, & seeing tis apparant that this grace is not Effectuall in some who are never Sanctified, it follows necessarily, that such Sufficient grace is not given unto all. This were enough to have beene said against this opinion of Sufficiency of Grace gi-

vento all within the Church: But yet *ex abundanti*; for our better satisfaction I desire your patience and attention in the further examination of this second Conclusion. The truth of it will be cleered by considering what the grace is which is given to those that are within the Church. Now this grace is twofold:

1. The External Declaration of Gods will, made unto all men in common by the Preaching of the Word; the ordinary consequent whereof is Knowledge or Illumination. And this is termed our External Vocation by the Word.

2. The Inward gracious worke and vertue of the Holy Ghost immediately exercised upon the Vnderstanding, Will, Affections, and whole Man. The constant effect whereof is Regeneration. And this is called our Internall Vocation by the Spirit.

In the explication of the Nature, Distinction, and Sufficiency of these two unto the worke of Sanctification, consists the further clearing of this troublesome controversie. The Orthodox sentence which hath beene held touching this matter agreeably to the Scriptures, is this;

There are two things which are ordinarily wrought in men living under the Ministry of the Word:

1. Illumination of the Vnderstanding,

2. A touch or motion of the Will and Affections.

These two, because they are the fountaine of all Outward actions, we onely consider in this businesse, letting passe such effects as are visible in mens conversations. Now both these are each of them of two different sorts:

Illumination is either

1. Common and Naturall, when a man in hearing or reading conceives the litterall sense and meaning of the Scriptures in most points of Christian Religion, so that he is able to discourse, dispute, and write of them. I call this knowledge Common, because tis bestowed on reprobrates as well as others. I call it also Naturall, because although the object thereof bee Supernaturall and Divine,

nor could be knowne but by revelation, yet being revealed, the manner of apprehending it in such a one is meerely Naturall and Carnall, and that light which the Spirit affords to such a one, is but some more eminent degree of that common assistance which hee gives to all that seeke after knowledge in any learning for a publicke benefite. For the case is plaine enough, a learned Schollar unregenerate knowes and studies Divinity in the same manner as he doth any other Art: and as in them, so in this hee may attaine excellent knowledge, by a speciall but no sanctifying gift of the Spirit; perfecting his Naturall reason but not making it Spirituall.

2. Proper and Spirituall, when a man by a singular gift of the Spirit of grace is inabled to judge of Heavenly things in a Spirituall manner, according to their truth and goodnesse represented to the understanding in their native beauty and excellency. I call this Proper, because it belongs onely to the Elect; and Spirituall, because the Sanctified understanding judgeth of them Spiritually. Thus for knowledge: next touching the

Motions which are wrought in the Will, they are likewise double:

1. Naturall, when upon the understanding of threatenings or promises the Will is touched with some kinde of affections towards those things, as they which are naturally hurtfull or beneficiall to it: as to love, hope, desire, feare, or hate such or such a good or evill thing spoken of in the Word. I terme these affections Naturall, being proportionable to that first sort of knowledge that bred them. For when an unregenerate man shall heare it plainly and amply declared, what happinesse belongs to the Saints, what comfort is in Gods favour, what glory in Heaven, what horror in Hell and a bad conscience, hee will be easily stirred up with many desires of enjoying the one and escaping the other. But this he doth in no other manner than as every man by instinct of Nature will wish and seeke for that good which he knoweth to be proportiona-

ble to his nature, and also shunne the Contrarie.

2. Spirituall, when upon the thorough apprehension of all Spirituall Good and Evill, known & beleev'd by Faith, the Will is strongly inclined with all Constant and Vehement affections of Love and Hatred earnestly to embrace the one and detest the other above all things else whatsoever. How great difference there is betweene these Illuminations and Motions in the regenerate and unregenerate, I shall by Gods grace shortly have occasion to handle at large. Having now thus distinguished them, let us see how these effects are appliable to their Causes, the Word and the Spirit: the dependance is thus;

1. Common illumination and the naturall movings of the Will that follow thereupon, are the effects of the ordinary grace of the Spirit in the ministerie of the Word preached.

\* And so in Adam who was endued with all inward abilities to doe whatsoever God should command, there needed nothing else but the declaration of his Will, and Adam could presently obey. But in us that want such strength there is required by such a proposal of Gods will; another worke of the Spirit giving us power to doe it.

2. Proper illumination with the Spirituall affections thence arising, are the Effects of the Speciall-Virtue of the Holy Ghost in the ministry of the Word, regenerating the Soule.

But we must goe further yet, and whereas the Word and Spirit are both joyned together in this worke of regeneration, wee must carefully see what belongs to one, what to the other. Wherefore we are to distinguish betweene the

1. Instrument: For whatsoever can be ascribed to the Word, agrees to it but only as it is an instrument of the power of Gods Spirit. Now instruments are either Cooperative or Passive, and the word must be one of the two. Cooperative it is not, moving and working on the soule by any inward force of it selfe. For it cannot bee declared what operative force there should be in the bare Declaration of Gods Will, to produce the reall effect of Sanctification in the unregenerate heart. It is therefore in it selfe a Passive instrument working only \* *Per modum Objecti*, as it contains a Declaration of the Divine will, and as it proposeth to the understanding and will the things to be knowne, beleev'd and practised. Now 'tis well knowne that

that no Object whatsoever hath any Active power *per se* to worke any thing upon the Organ, but is only an occasion of working, which some Force in or about the Organ makes use of. But whence then hath the word its effect? from the

2. Principall Agent, the Spirit of God; who by his immediate and proper vertue workes upon the Understanding and Will, causing in that a thorough apprehension of the things proposed, and in this a cheerefull obedience to the things so understood. The Object of this worke of the Holy Ghost is not the Word, as if the Holy Ghost did infuse into it any speciall Vertue wherby it should worke, together with himselfe, as a partiall Coordinate efficient cause in our Conversion, the Word working one part, the Holy Ghost another, as the Arminians vainely dispute, (*Act. Synod, Defens. Act. 4. p. 136.*) But the object of this Worke is the Soule of man, whereinto this vertue of the Spirit is *Infusa* or *Affusa*, or rather, whereabout this Vertue is imployed, quickening, changing, renewing the Faculties of the Soule with such spirituall strength and holinesse, that so it may performe what the Word declares is to be done. Which effect of Regeneration though properly it commeth only from the Sanctifying power of the Holy Ghost, yet by a comon Metonymie it is ascribed also to the Word, and for that cause wee are said [*to be borne againe by the Word*] 1 Pet. 1. 23. [*to get Faith by Hearing*] Rom 8. [*to bee begotten by the Holy Ghost*] 1 Cor 4. 15. [*to be sanctified by the truth, id est, the Word*] 1 Joh. 17. 17. and hence such proprieties as these are ascribed to the Word, that [*it is the Power of God to Salvation*] Rom. 1. that [*it is mightie in operation, sharpe as a two edged Sword*] Heb. 4. 12. that [*it is a Sword*] Eph. 6. 17. Revel. 19. 15. that [*it is Fire and a Hammer to breake the Rocks*] 1 Jer. 23. 29. that it is [*Powerfull to cast downe all strong holds of Mans proud imagination*] 2 Cor. 10. 4. with many the like, which though they properly belong to the invisible power of the Holy Ghost, giving effect unto his owne Word, yet are figuratively



Luk. 7.

attributed unto the Word it selfe, which he useth as his visible Instrument. I cannot better expresse the manner how the Holy Ghost useth the Word in the worke of Sanctification, than by a Similitude or two. Christ meeting a dead Coarse in the Citie of *Nain*, touches the Beare and utters these words, [*Tongue man I say unto thee arise.*] Heare the Command, and that given to a dead man: But could these words doe any thing to raise him? No, twas Christs invisible power that quickened the dead, not his words, which only declared what hee meant to doe by his power. Againe, to the sicke of the Palsie, Hee saith [*Arise, take up thy bed and walke*] Heres the Command given to a sicke man. But was it the vertue of these words that heald him? No, twas that secret vertue which went from Christs Deity, which did the Cure. His words declared what that should bring to passe. So in this matter of our Conversion, Christ bids us, Awake wee that sleepe, and stand up on our feet; he bids us Beleeve, repent, obey, turne unto him, &c. But all these commands worke nothing of themselves, but take effect by the only Power of God working upon the Heart. In which case the Word is truly the Voice of God, not of man. Now Gods Voice is not a bare sound or word carrying such or such a meaning with it and no more, as mans doth, but it is *Verbum factivum*, as well as *significativum*, it doeth and really brings to effect that which it commands to bee done: it makes a world, when it bids a world to be made, it raises us, when it bids us arise, it awakens us, when it bids us awake, it workes faith in us; when it commands us to beleeve, it gives repentance when it bids us repent, it makes us holy when it commands us to be so. According to that of the Apostle, 2 Cor. 10. *The weapons of our warfare are mighty*, but it is through God: and that in *Esa. 59. 21. My word*, saith God, *shall abide in you*, but this cannot be till he have first put his Spirit within our hearts. Wherefore where this vertue of the Spirit is wanting, as it is in most, there the Word hath no other vertue, than to bee as a faire Mappe presented to the

Eph. 3. 7.  
Coll. 1. 29.

the eye, wherein are described many matters of excellent knowledge, which the unregenerate may gaze upon, in a kinde of shallow heartlesse speculation, which will differ asmuch from good knowledge, as the knowledge of a Countrey by the Mappe and by the eye in travelling it.

And this is the Sentence of the Orthodox Church touching the Nature and distinction of these two Callings, Inward by the worke of the Spirit, Outward by the voyce of the Word. The Arminians are of another opinion, whose judgement about this matter is thus :

The Word, say they, and the Spirit alwayes goe together, and wheresoever either the Law or Gospell is preached, there and then the Quickening power and effectuall vertue of the Holy Ghost is present in all, even those that are unregenerate, untill such time as by Contumacy and Rebellion against the Spirit, they have made themselves unworthy of further helpe. But now what is this effectuall power, according to the Arminians, and what doth it in all men? It doth, say they, inlighten the understanding, it stirres up the Sensuall affections ( for as touching the Will, it meddles not with that ) and so gives unto the heart *Sensum verbi*, and by an inward power infused doth move and dispose the heart to Beleeve and Convert. Yea, but how is all this done? Is it by any proper worke of the Spirit distinct from the power of the Word? By no meanes, say they : It is done by a morall perswasion, *per Representationem obiectivam*, by a proposall of what is to bee done, with commands, exhortations, intreaties, promises thereto annexed. And is this sufficient to our regeneration? Yea, there is not, there needs not any other immediate inward *inimicibilis actio* ( as they stile it ) of the Holy Ghost upon the Soule. The Word, only the Word begins, continues and consummates our Conversion. Nay, if an inward worke of the Spirit be granted, they affirme that the preaching of the Word can by no meanes possible bee accounted any meanes at all of our Conversion. What then, Inward Calling there is none? No, say they, there is

no other inward regenerating grace but onely the forenamed Morall Perswasion to goodnesse, by the outward Ministry of the VVord. This is the summe of their opinion, and that Chaos of confused errors, which tis hard to distinguish into any good order: I will touch upon them in these three propositions, manifestly opposing their fundamentall suppositions in those their Assertions: The first shall be this,

1. That not so much as common Illumination and stirring up of the affections is given to all in hearing of the Word preached. Shall wee goe any further than experience to prove this in thousands that heare the Word, yet understand no more of it, and are no more affected with it, than the seates they sit on? The Arminians, as they'le deny any thing, reject this argument from experience, & except, that though they doe not understand, yet they might understand if they would. To which I answer, that tis true; Such men shall bee condemned of wilfull ignorance, because the meanes God afforded were sufficient to have brought them to more knowledge, if they had done but as much as they might: but yet the exception is here altogether vaine, because here we inquire of the Act, whether all men bee inlightned, not *de Potentiâ*, whether they may bee or no. For the Arminians hold that the Vnderstanding is inlightned, and the affections moved in all, and that Irresistably; men cannot choose but know and be affected with the Word preached. And this they stiffely maintaine, because that God hath infallibly given unto all *Potentiam & Vires Credendi*, and this strength is nothing but Illumination of the Vnderstanding, and Exciting of the Affections; and therefore all must infallibly be illuminated and excited. Wherefore when they affirme that a man may choose whether he will understand and be affected or no, though it be true in part, yet they contradict their owne maine position, and confirme ours, That God though he have given the outward meanes, yet hath not given so much grace unto all, as to make use of them for the gaining

Gaining of ordinary knowledge in the Word.

The second proposition shall be this,

2. That bare Illumination, in the understanding of the sense of the Word preached is not sufficient for Sanctification of the heart: *i.e.* to move, to renew, to quicken those affections with true love of goodnesse and desire of grace, which before were disordered, by reason of the darkenesse of the understanding.

This they affirme: we deny it as a new and uncouth opinion, and that upon these grounds:

1. Because it presupposeth that in the affections there is no other vitiousnesse, but that onely which is bred in them by the error of the understanding; which being deceived, misguides the affections, but being once rightly informed, the affections are presently brought in order to follow the directions thereof. Than which nothing can be more absurd, and contrary to all experience.

2. If bare Illumination or Morall Perswasion be sufficient to Sanctifie, it shall work that effect either by it own simple vertue, or by the help of something else besides. If by it self, then why are not the Devils sanctified, who know more of Divinity than haply the learnedst man? And why are not all learned Divines sanctified also? what should hinder? Or if there must be some speciall grace beside, how can they affirm that to be of it self sufficient, which helps not without the help of another thing? And yet this is that wherto they are driven, namely, to confesse there must be a Speciall grace to make the Generall effectuell; & so in one word they dash all their dispute about the sufficiency of Vniversall grace. Or if they like not that, will fall to that shift to say, that Bare illumination is sufficient, though not to Sanctifie, yet to worke true Faith and Conversion: which is nothing else but to affirm that there is Faith & Conversion before and without Sanctification. Which opinion is a kind of phrensie.

The third proposition shall be this.

3. That besides the Common illighting of the Understanding and Motion of the affections in ordinary preaching

*Nil obstat quominus dicitur  
vel sola Dei  
moralis suasio  
homines animales reddere  
spirituales,  
faith Grevine.  
cont. Amel.  
pag. 297.*

preaching of the Word, there is necessarily required another immediate worke of the Holy Ghost upon the soule for its Sanctification throughout: without which the preaching of the Word will bee utterly unable to worke true grace in the hearers.

This I prove by Scriptures and Reason: The Scriptures are many, I will name but one or two of the plainest places.

1. *John 6.36.* Where Christ speaketh to the Unconverted Capernaïtes thus, [*But I say unto you, that yee have also seen me*] theres their knowledge of the Gospell by Christs preaching and miracles, but yet [*ye beleeve not.*] What was the reason of that? twas this: God had not given the Capernaïtes to Christ; and therefore he gave them not grace to come unto Christ: for, [*All that the Father giveth me cometh unto me: and he that cometh unto mee I cast not away*] *vers. 37.* Yea, will an Arminian say, They came not, because they were not willing to come, there wanted nothing on Gods part but they might have come. Yes but there did, if wee beleeve Christ; God did not draw them, therefore they came not. For [*No man can come unto mee except the Father which hath sent me draw him, and I will raise him up at the last day*] *vers. 44.* But what is this Drawing? it is the same which in the next verse he calls Gods Teaching of us. [*It is written in the Prophets, They shall all be taught of God. Every man therefore that hath heard and learned of the Father cometh unto mee.*] Nothing can be more manifest than in this place the plaine distinction of an inward Drawing from an outward Morall Perswasion, an inward Teaching of God, from the outward Preaching of man. Which is effectuall to true Conversion in all, and onely those that are inwardly so drawne and taught of God, which the Capernaïtes were not.

2. *Deut. 29.3.4.* The Israelites in the wilderness had all instruction and perswasion that might be by the Word, and by Miracles from God and his servant *Moses*: they had heard *Moses* and God speake, and scene the great tentations

tations, miracles, and wonders with their eies. But was this sufficient to convert them? No, there wanted that within which God denied them; for, saith *Moses*, [*Yet the Lord hath not given you an heart to perceive, and eyes to see, and eares to heare unto this day*] *vers. 4.* Parallell to which is that touching the Iewes, among whom Christ had preached so much and so plainly, done so many, so singular miracles, [*Yet they beleevved not in him*] *Iohn 12. 37.* But what was the cause of that, was not the meanes sufficient? No, God had denied to reveale unto them his arme or power in giving them the knowledge of the Gospell. That he proves out of the Prophet *Esay*, who of all the Prophets preacht the Gospell plainest, and yet found small credit to his doctrine, [*That the saying of Esaias the Prophet might be fulfilled, that he saith, Lord, who hath beleevved our reports, and to whom is the arme of the Lord revealed?*] *vers. 38.* A very unreasonable complaint saith the Arminian, if we construe it so; for tis as if *Esay* had said, Lord, only the Elect to whom thine arme was revealed they have beleevved it, but none of the Reprobates have beleevved it, because thine arme was never revealed to them, and so they could not beleieve. And what reason had *Esay* then to complaine of them for not doing that which they could not doe? I thinke the wisdom of God hath of purpose to checke these pestilent gainesaying Spirits, added in the next words, *vers. 39.* [*Therefore they could not beleieve, because thus Esaias saith againe, He hath blinded their eyes, and hardened their hearts, that they should not see with their eies, and understand with their hearts, and should be Converted, and I should heale them.*] So Gods Spirit brings that for a good reason which these men count an absurdity: They did not beleieve, and the Prophet complains of it; yet it was because they could not beleieve. And why could they not? twas the want of that Inward worke of grace wee stand for: God had not enlightened their mindes, nor softned and sanctified their hearts, and therefore they could not beleieve.

3. *2.Tim. 2, 24, 25, 26.* [*And the servant of the Lord must*



not strive but bee gentle unto all men, apt to teach, patient: In meeknesse instructing those that oppose themselves.] Heres the Ministers dutie to preach uncessantly, using all gentle and good meanes to bring men to repentance; but will this diligence in perswasion, and patient industry bee effectuall at last? It may prove so, but when it doth, 'tis not by it selfe, but by Gods speciall grace, [ *If God peradven-*

\* Namely that *ture will give them repentance to the acknowledging of the* \* *truth.*] After all outward meanes used, an inward gift is still to be expected.

Let vs in the next place come unto reason and experience, where we have these perswasive arguments to confirme us in this truth:

So *Eliab* to *Elisha*, What have I done unto thee? viz. that thou shouldest be so eager to follow mee. He cast on his Mantle, said nothing and went his way.

1. From the like experience in Christs calling of his Disciples, to whom he useth no other words but, *Follow mee*, or, *Follow me I will make you fishers of men*; it is wonderfull that so short an Invitation should worke so strange, so speedy an alteration: [ *Straightway they leave all and follow him* ] what? forsake all to follow after a stranger they never knew before, with such constancy, and yet through so much perill and disgrace, and all for a word spoken, *Follow mee*? Nay, in that word there was more then a word; there went with it that Power, which could have commanded the attendance of the Armies of Heauen and Earth. And those few words accompanied with this secret vertue did more upon the hearts of the Disciples, than many a long Sermon upon the Pharisees and obdurate Iewes, where Christ was not pleased to shew the like effect of his power. So Christ appearing to *Saul*, accosts him with this exhortatorie salutation, [ *Saul, Saul, why persecutest thou mee?* ] hee saith no more, but only tells him being asked [ *That hee was Iesus of Nazareth whom hee persecuted, and that it was hard for him to keepe against the prick.* ] But see what a change these few words have made in a fierce raging persecutor, hee is on the sudden as meeke as a Lambe, and now all for obedience to that name which before hee furiously persecuted. [ *Lord what*

*will*

wilt thou have mee to doe? ] command what thou wilt, I am ready to obey. Was it externall morall perswasion trow yee that hath made this wonderfull alteration? Nor are these examples to bee accounted so extraordinary, as if for the substance the same course were not ordinarily observed. Were not men wilfully perverse, they would confesse, that when of many thousands that heare one and the same Sermon, some one or two, it may be the worst in the company, are in a moment so changed that they are not the same men they were, new hearts, new desires, new affections, all new in them; they would I say confesse, that this is the very finger of God touching the Heart, and not the force of any outward perswasion whatsoever.

2. If only a bare proposing of Divine things to the understanding, joyned with perswasions of command, threatning and the like towards the Will, bee all that is needfull to mans conversion, it would bee knowne what difference wee shall make betweene the working of Gods word and of Mans, of a Divinitie Sermon, and a good morall speech. Nay more, what difference can be made betweene Satrans temptations and all the sacred suggestions of Gods word? yea, whether Satrans seducements to evill are not likely to prove alwayes more powerfull than Gods perswasions to goodnesse, because in both cases the worke it selfe is left wholly to our arbitrement, and then Sathan hath the advantage of our naturall Corruption cleerely on his side. So that by this Arminian doctrine, mans conversion is even desperate, seeing Sathan is as powerfull, and certainly he is as willing to Pervert as God is to Convert. This blasphemous absurditie the Arminians cannot shift their hands of, though they strive in vaine about it.

The Counsell  
of a Friend,  
and the per-  
swasion of  
God.

3. The old rule must here be remembred, *Passio recipitur non tam per conditionem agentis: quam dispositionem patientis:* Qualis unusquisque est, talis is finis videtur.  
all exhortations, promises, commands, take effect not according to their owne, but according to the quality of him towards whom they are used. And so wee see a word

Rom. 8. 7.

doth more with some, than a frowne, or sharp menace towards another. All Speech workes as the Heart of the Hearer is affected, not as he intends that utters it. Wherefore if there be nothing more to be done on Gods part towards our Conversion but the only proposall and perswasion of the acceptance of Grace, it is manifest to all, that can judge of the state of Corrupted nature, that wee shall never accept of Gods offer; but out of that Enmity and Hatred of all goodnesse which is deeply rooted in our nature, we should all universally and finally reject it, if it be left to our discretion whether or no wee will receive it. Except our tongues be first brought unto a right temper, purged from the bitternesse of our corrupt humours that have overflowed and infected them, wee shall distaste the sweetnesse of all heavenly doctrine, and nothing will seeme so unfavoury to our relish, as the things of the Spirit. And therefore of necessitie our distempered, disordered, and crooked dispositions must be first Rectified by an inward worke of Gods Spirit, before we can possibly take any true benefit by the Word preached.

Thus then the truth of our second maine conclusion stands good, That sufficient grace to Sanctification is not given to all that Heare the Word preached: because none of those other gifts that are given them are sufficient, but only the inward Vertue of the Holy Ghost, and this is not bestowed on all, because wheresoever it worketh, it is alwayes infallibly effectually, by no meanes possibly to be hindered. Which shall be further shewed in our third Question touching the Controversie. But before we leave this, a scruple or two cast into our way by the Adversary would bee removed. They prove that the Word and Spirit are never seperated; and for it they bring Scriptures and reason. Scriptures:

*I. Esa. 55. 11. The word that goeth out of my mouth shall not returne unto mee void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. To which I answer, that this place intendeth no more but that God*

God will certainly performe all his promises that he maketh unto the Church. If it be extended to a larger sense, wee grant that at every Sermon the Prophet or Preacher makes, the power of Gods Spirit is alwayes present with his Word: but how? to make it powerfull unto conversion in all to whom it is proposed? Nothing lesse. It sufficeth, that that be done in some only, for whose sakes God chiefly sent it: For others that are disobedient, God hath his worke in them too, namely the accomplishment of his workes of judgement though not of Grace.

2. *Act. 7. 51. Yee have alwayes resisted the Holy Ghost,* a Like places *viz.* whose vertue was showne upon their hearts in and are together with the preaching of the Prophet.

To this I answer, That they that either neglect the Hearing of the Word, or when they heare and understand it, and are convinced of the truth of it, doe wilfully refuse to yeeld obedience to what they know: these are justly said to resist the Holy Ghost, because they resist His <sup>b</sup> Ordinance, and His worke enlightening their understanding with the knowledge of Gods will. The Iewes had both, and resisted <sup>c</sup> both; but it cannot appeare by this place that there was any other Quickening vertue of Gods Spirit working effectually upon the Hearts of the Iewes <sup>d</sup>; only they had the Externall declaration of Gods will, and also Illumination and Conviction of their Consciences; which effect the Spirit workes ordinarily in most, but not universally in all that heare the Word.

3. *Heb. 6. 4. 5. and 10. 26. 29.* But these places as they touch only some of the Vnregenerate, which are in that manner wrought upon; not all who heare the Word preached: so that worke of the Holy Ghost which appears upon their hearts is not by that Saving and Quickening power which is the immediate and intallible cause of true Sanctification: but only a more speciall degree of an inferiour grace, as shall bee shewen hereafter. Reasons which they alledge, are these;

1. If the inward worke of the Spirit doe not alwayes

*Iob. 21. 13.*

*Esa. 63. 10.*

*1 Tim. 3. 8.*

*Gen. 6. 3.*

*b Mat. 10. 24.*

*c As their fathers had done*  
*Esa. 6. 9. & 63.*

*d For these were uncircumcised in heart & care: id est, unregenerate.*

goe with the Word preached, it will follow that God doth not sincerely meane that which hee makes profession of. For outwardly by his VVord hee calls them unto him, whom yet secretly he would not have come unto him. For if he would have them come, why doth he not give them that inward worke of the Spirit, without which hee knowes they cannot come? As for example, when by the VVord he calls upon men and bids them repent and convert, if hee will this seriously, why doth not God bestowe on men all such helpes and meanes as are required on his part, inward as well as outward, without which they cannot convert? If hee will it not seriously, why doth hee command them to doe that which hee knowes they cannot, nay, we know he would not have them doe? Is not this dissembling to say one thing and meane another, to will one thing in word, another in secret intent?

*Answer.* None more damnable hypocrites than they that will accuse God of counterfeiting. Hee deales plainly, fairely, openly, speakes as hee meanes, and as it pleaseth him it should be. If hee bid a wicked man doe well, hee would truly have him doe so; nor is it his secret desire hee should continue in his wickednesse when hee openly exhorts him to come unto repentance and amendment. But here wee must distinguish betweene a double VVill in God:

1. *Voluntas approbationis*, of Allowance. God as hee knowes, so he likes of and approves of many good things which he intends never to bring to passe.

2. *Voluntas Effectiouis & Intentionis*, of Performance, when God intends, that shall actually come to passe, which he approves as good in it selfe. Now for the Conversion of all men by the Preaching of the VVord, God wills it seriously by way of Approbation and allowance; That the creature should convert to God and obey his Creator in all things, is a thing truly good, and God justly commands it, and if the creature can by its owne strength performe it, God doth truly approve and like well of it. But God  
doth

doth not will the conversion of all men Effectually by way of full intention to worke it in them. If man can doe it, as tis his bounden dutie hee should, well and good, God wills it as a thing in it selfe pleasing and acceptable to him. But God wills not to bestow upon a man strength to doe it, nor is he bound so to doe. So that here is no fraud, nor *Sancta Simulatio*, or *duplex persona* in God (as some impiously at least imagine) as if his VVord had a meaning contrary to his secret intent. No, the meaning of his VVord is sincere, what he commands he wills to be done as a thing in it selfe very good, and on our parts, our pure due obedience to doe it: and his secret inient of not giving a man sufficient abilities to doe his dutie, crosseth not his Approbation of the goodnesse and necessitie of our dutie to be performed by us. They are blinde that will not understand this, that tis one thing to approve of an end as good, another thing to will it with a purpose of using all meanes to effect it. Gods Commandements or exhortations shew what hee approves and wills to be done as good; but his Promises or Threatnings shew what he intendeth effectually to bring to passe.

Such are  
2 Cor. 5. 2. and  
6. 1.  
Gal. 1. 6.  
Revel. 3. 10.

But yet here they urge further, How can God in justice command unto a man by his Word, the Performance of that, which cannot be done by him without the inward helpe of the Spirit, and yet in the meane time God denies this inward grace unto him?

I answer, Gods justice will herein be as free from accusation of tyranny, as before his truth was from fallhood and collusion. God may without blemish to his justice Command man to performe his dutie although hee have now no strength to doe it, because once hee had strength and he hath now lost it. Yea, will they say, that were true did not two things hinder,

1. Man indeed had strength and hath lost it, but how? himselfe did not *decoquere* wastefully spend his Patrimoine, and by the Act of his sinning abolish the Image of God within him: but God for a punishment of his fault

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did



did by an immediate act take away his originall abilities. And it is then as great injustice in God to command us Conversion, Faith, and Repentance, when himselfe hath taken away our abilities whereby wee should performe it, as for a Iudge after he hath put out an offenders eyes, yet to command him under paine of further punishment to read such a booke. If hee had put out his owne eyes the case had beene otherwise, the Iudge being not bound to take notice of that his fact. To which we answer, that tis true, God for our sinne hath deprived us of his image, so that we cannot doe his will without new strength restored unto us: yet we must remember though this deprivation be an act of God, yet it happens through our merit by reason of our sinne; and in this case how harsh soever it may seeme to us, yet God the Iudge of the world doth not unjustly, To command us the doing of that which wee cannot performe without those abilities restored, which himselfe for our transgression hath taken from us, and will not give us againe. This is proved by that one instance beyond all exception, The perfect obedience to the Morall Law is required of all, and yet tis madnesse to affirme that God gives or is bound to give unto all that strength to doe it, which they had in *Adam*, without which it cannot bee done. Further, that God may justly command what man cannot performe, is manifest by Gods commanding *Pharaoh* to let the Israelites goe, which yet *Pharaoh* could not doe; for God himselfe hardened his heart that hee should not be willing to let them depart.

2. When God commands man to beleieve the Gospell, heres a duety injoynd that man never had strength in *Adam* to performe. And therefore if God doe require a new duety he is bound to afford new strength, because by that which he had, and lost, he was never inabled to doe it. To which we answer, that it is an errour to affirme, that Faith which is the condition of the new Covenant, is not commanded in the Morall Law. Legall and Evangelicall, or the Faith of *Adam* in innocency, and of man since his Fall, is  
for

for the substance of the grace one and the same, viz. Credence and Confidence of and in all things whatsoever that God shall reveale unto man. The difference is onely in the Use, and in the particular object : as we shall see in the handling of that point of Faith. Now *Adam* being commanded in all things to beleeve his Creator, whether revealed or to be revealed, and having ability so to doe, so that if God had told of him the mystery of the Gospel he would have beleeved it ; we also are bound by the Law of our Creation, and so the Morall Law, to beleeve in Christ as soone as God reveales vnto us this thing to be beleeved : and God may require it of us, because wee had power once to doe it ; and what is lost, God is not bound to restore.

2. Reason. If the Word at any time be destitute of the quickning Spirit, it will follow, that the Word shall be of it selfe a dead letter, and the savour of death, because it is destitute of the Spirit which only puts life unto it. But this is not to be affirmed, for as much as it is only our fault that the Word proves the savour of death, &c. To this we answer, That the Word is never of it selfe the savour of death, no not then when it is without the vertue of the Spirit : and we reject those assertions as utterly erroneous, That the Word should bee preached unto some to damne them, or with this intent to make them inexcusable. The Gospel is not published with any such purpose at all : for the judgement of our English Divines in the Synod is found, that those who being called refuse to convert, should be made more inexcusable : *Neg enim ea fingi potest homines reddere inexcusabiles per Verbum & Spiritum vocatio* In A& Synod. Dord. Senten. Britan. Theol. de 3. & 4. Ar. tic. He is excu-  
*qua eo tantum Fine exhibetur, ut reddat inexcusabiles.* No, fable for reje-  
theres no such matter : The end of the Word preached cting that  
is to shew unto man what is that good, and that acceptable which is offered him to that  
will of God which he requires man should performe : and very end that  
the declaration of the will of God to man, is alwaies in he should reject it, not that  
it selfe most good and excellent : nor doth it vary in its he should receive it,  
owne nature, whether the vertue of the Spirit goe with it  
or

or no. For (as I touched before) the power of the Spirit doth not worke upon the VVord to put life into it, but it workes upon our soules to put life into them. So that whether our hearts be sanctified or not sanctified tis all one to the VVord, it makes no alteration in the nature of that: All the difference lies in the Effect; where the heart is sanctified, there the VVord is heard with obedience, where tis not sanctified, there tis heard and disobeyed. But the cause of this difference is meerey in the disposition of mans heart, not any jot from the VVord: the preaching whereof is good and to a good intent, but unto some it becomes hurtfull; not because the VVord hurts them, but they hurt themselves by their owne sinnefulness, leaving themselves inexcusable in their fault, and aggravating their damnation by wilfull disobedience. The VVord is neither dead, nor deadly in it selfe, but wee are dead, and by our sinnes against the VVord slay our selves.

See Som. 7.

10, 11, 12, 13

3. Reason. If the preaching of the VVord be sometimes destitute of the vertue of the Spirit, it will follow that men should bee condemned for not beleevyng, and being converted by that, which hath no power to cause them to beleve and convert, as the VVord without the Spirit hath not. But that were injustice so to doe, &c. *Ergo.*

To this slight argument we answer, that the default of mens not beleevyng and converting, is not through want of any thing in the VVord, which is onely to tell them what God requires of them; and this the VVord doth fully and sufficiently. If they obey not, it is through want of something in themselves, namely, sanctified abilities in the heart, which as they come not from the VVord, so God is not bound to give them by his Spirit. It sufficeth that God onely command them, if they cannot obey, whose fault is that but their owne? Gods commands presuppose that strength to obey is or should bee in the creature: if that through sinne be made weake, God is yet just in commanding and punishing.

And thus much of this second question, by way of know-

knowledge let us briefly see what use we may make thereof to our practice: it learnes us a threefold lesson;

1. What our affections are to bee in hearing of the Word, namely, the same that in teachable Schollars towards a most wise Master, or in sicke Patients towards the skilfullest Physitian. We must be content to be ruld, and every way submit our selves to the discretion of that our Heavenly Doctor. Wee must remember we have to doe with more than man in this businesse: tis the Holy Ghost that does all in all in this sacred ordinance. When therefore we goe to heare, let us put on all holy, humble, obedient, and tractable affections. A proud, disdainfull, selfe-conceited, contentious minde is unfit for mans instruction, most opposite to the wisdom of Gods teaching, who must needs scorne to be their Master, that thinke themselves to be too good to bee his Schollars. Againe, a malicious, uncleane, worldly, voluptuous heart stands contradictory to the holiness of this blessed Spirit. Those proud affections hinder us in knowing, these impure lusts in doing our Masters will; both together, or each alone make the Word utterly unprofitable unto us.

2. What the duty of Ministers is in preaching the Word. This is threefold: one respecting the worke, two the issue of it. For the worke it selfe, the nature and Spirituall quality thereof should teach them faithfulness to speake Gods Word as it ought to be spoke: which is opposed as to negligence, and accused carelesness in the handling thereof contrary to the dignity and majesty of it, so on the other side too overmuch diligence & humane curiosity contrary to the simplicity and saving vertue thereof. Not that a man can be too diligent in doing Gods worke, or that it is easie to define precisely what and how farre humane helps are to bee used in Divinity: but yet this is apparant, a singular fault there is in mens preparations to this worke, who either intend not at all the saving of mens soules, or if they doe, they thinke themselves must doe as much in it as Gods Spirit. Whence else, or to what

and should so much of man be mingled with that of God, why so much study to please mens eares, why so much care to winne credite to their owne persons? &c. Sure it cannot but be a thing very admirable to any that will observe it, to heare a man standing as Gods Embassadour, speaking as from his mouth in his Name, to make a solemne praier for assistance of Gods Spirit in his preaching, to blesse his Meditations that he hath put into his heart, to make them effectuell in the hearers, &c. when in the meane time his conscience tells him that in his studied preparations hee sought for nothing lesse than the aide of the Spirit, and his preaching tells us that he publisheth the words not of Gods but of mans wisdom.

Luk. 7. 16.

1. Cor. 3. 5. 6.

& 5. 10.

In the Issue of this worke, there is a double dutie: 1. If it succeed well, Thankfull Humility opposed to Pride; that when men are converted by his Ministry, hee ascribe all to God, nothing to himselfe, who was but the Saw in the workemans hand, &c. 2. If it succeed ill, Contented Patience opposed to repining Thought; as, Why should not my Ministry be as effectuell as anothers is? Let a Minister remember he onely sowes the seede, God must give it a body of his good pleasure: nor is it himselfe, but God whom the people here cast off. He may take comfort and shall have reward for his godly painfulnesse in the conscionable discharge of his duty, albeit God saw it not good that it should bee so blessed in the effect as hee could desire.

3. This teacheth us how to judge of our Conversion by the Word preached, namely, by the inward Sanctification of the heart, not by having and frequenting the publicke ordinance. Silly wretches they are that so farre mistake themselves and the nature of these things, as to thinke the going to Church, the hearing of the Sermon, the remembring and discoursing of it, the commending of the Preacher, outward reverence to his Person and Ministry, some kinde of Reformation of maners, wrought out of very shame not to follow such plaine directions as they must

must needs confesse to be good, and others allow of in opinion and practice, that thinke, I say, these things sufficient arguments of a sound Conversion by the Word. Let us not beguile our selves in a matter of this high consequence, these things are outward, but the effect of the Word is inward also upon the conscience, in the change of the heart and sanctification thereof, with all sacred affections to holinesses. Looke then inwards, and trie how wee are affected in and after the hearing of the Word. Doe we finde an Holy feare to fall upon us when our sinnes are threatned? are we willing to abide the Surgeons hand upon our tenderest sores, and though it be painfull, yet doe heartily rejoyce in the sharpest strokes, and deepest cuts of the sword of the Spirit, when it pierceth in to the dividing asunder of the Soule and Spirit, marrow and joints, parting us and our best beloved sinne? Doe our hearts secretly rejoyce with joy unspeakeable and glorious, in hearing those sure and stedfast promises of Mercy and Grace published in the Gospell? Are our soules brought under the powerfull command of the majesty and authority of the Word captivating all our thoughts to the obedience of Christ, so that no command of a King armed with greatest terrour can lay the like necessity of obedience upon our outward man, as Gods injunctions do upon our consciences? Hath the Word wrought in us an unfained hatred of that evil which we outwardly forsake, a sincere love of that good which outwardly wee practise? Can we truly mourne with much bitterness and anguish, when the Word discovers unto us the infinite corruptions and loathsome uncleanness of our hearts, so that we wish for nothing more in the world than to bee freed from the sinne that hangs so fast on us, and to be cloathed with perfect holiness. Finally, doe wee love the Word that hath begotten us, preferring that food of our soules before our appointed bodily food? If these things be in us we have a witness to our soules, that the Word preached hath been unto us not onely in word but also in power, and that the  
same



same Spirit which gave it unto the Church, hath made it his most blessed instrument of our effectuall Conversion to God. But if the case stand so with us, that wee know not what these things meane: if to our apprehension there appeare more terror in the angry words of a King, than the most peremptory threatnings of God: if a reproofe of a knowne fault will be rejected by us with contempt and gall: if we sleight the sweetest exhortations, and the Consolations of God seeme a small matter to us: if wee can with a Confident scorne of all Gods counsells hold a resolution to goe on still in our owne courses, let God and his Ministers say what they list: if our Corruptions trouble us not, and of all things in this life we take least notice of the sinfull estate of our soules, or of all pleasures and studies, wee finde least content in hearing, reading, meditating on the Word: These things are infallible Symptomes of Spirituall death that hath seized on us, and that as yet wee have not so heard the Word, the Voyce of the Sonne of God, as to be made alive by the hearing of it.

Ioh. 5. 25.

1 Thes. 2. 13.  
Eph. 4. 20. seq.

This tryall is certaine, and this Change that the Word and Spirit worke in our regeneration is very sensible; if wee be not sensible of it, we may be bold to Censure our selves that as yet wee have it not. To conclude, they only heare the Word as the word of God which finde in it Gods power working Sanctification in their hearts, others heare it only as the word of man, which goes no further than the naturall care and understanding. Where this change of the heart is not, all reformation in the life is but counterfeit and hypocriticall,

In the two former Questions wee have examined the pretended sufficiency of Grace universally bestowed on all, whether within or without the Church: and shewed you, that all those gifts which are ordinarily given either to Christians or Heathens, are utterly insufficient for to worke their true Conversion, unlesse there bee a further aide of the speciall grace of the Holy Ghost working on  
the

the Soule to the sanctification thereof. Wee are at this time to come unto our third and last Question, whether or no, supposing such grace to be given as is truly sufficient to convert, it be notwithstanding in mans power freely to choosse whether he will be converted or not converted by it. The Arminian affirms that it is so, and that when God directly intends to Convert a man, and for that purpose affords him all gracious helpes needfull to be given on his part, then Man by the liberty of his Will may resist Gods will and worke, so as they shall not worke his Conversion. A desperate error, which whosoever maintaines, it is impossible that Christian Humilitie and thankfulnessse can have any place in that mans heart. Wherefore it behooves us much to be rightly informed in a point of such consequence, wherein it is so easie to become an enemy against the grace of God. The Question then is this,

Whether it be in mans power so to resist the grace of 3. *Question.*  
God, as finally to hinder his owne Conversion?

In the explication of this Controversie, I shall with Gods helpe proceed in this order,

1. To shew unto you in brieffe the Opinion and Errours of our Adversaries in this point.

2. To unfold and confirme that Truth which the orthodox Church defends as touching this matter.

3. To answer such Arguments as are made against it.

The Opinion of the Arminians touching the power of Mans free Will in the worke of Conversion, is most fully and freely exprest by that perverse Sectary *Iohannes Ar-* *Contra Boger-*  
*noldi Corvinus*, in these words of his so often mentioned in *man. p. 363.*  
the acts of the late Synod, and which are most worthy to *Contra Tilen-*

be had in everlasting detestation: [*Positis*, saith he, *omni-* *P. 337.*  
*bus operationibus gratia, quibus ad Conversionem in nobis effici-*  
*endam Deus utitur, manet tamen ipsa Conversio ita in nostra*  
*Potestate libera, ut possimus non converti, id est, nosmetipsos vel*  
*convertere vel non convertere ] id est, Suppose all the operati-*  
ons of Grace which God useth to worke conversion in us,  
bee present, yet Conversion it selfe remaines in that

fort free in our power, that wee may be not converted, that is, we may convert or not convert our selves. This is plaine dealing without ambiguity and doubling, When God hath done all that is to be done for his part, 'tis still on our free choyce whether wee will convert or not. Their explication of this conclusion is as strange as the conclusion it selfe is hereticall. It is thus: there are two operations of Grace precedent to a mans Conversion:

*Episcop disp. de  
Perspic. Scrip-  
ture.*

1. Illumination of the Vnderstanding in the cleere knowledge of the Law and Gospell, Sinne and Grace. Which illumination is not, you must thinke, wrought by any immediate worke of the Holy Ghost opening the understanding to discerne of Spirituall things, but by the very plaine evidence of the things themselves, so cleerely declared and represented to the Vnderstanding, that every man having the use of reason and judgement, and being attentive in the hearing or reading of the Word, may by the help of his naturall reason, without other Supernaturall light, understand the sense of all things delivered in Scripture needfull to be knowne, beleevved, hoped for, or practised. This is the first worke of Grace upon the Vnderstanding; the next is in the

*Arnold contra  
Tiken. 307.*

2. Renovation of the Affections which are quickened and rectified with new motions towards spirituall things. So that a man not yet converted may truly Sorrow for his offending of God, Bewaile his spirituall death in sinne, be inflamed with the love of the truth, Desire Grace and the Spirit of regeneration, hunger and thirst after righteousness and eternall life, truly wish for deliverance out of his sinfull estate, in brieve, offer up to God the Sacrifice of a contrite and broken heart, in Humilitie, in Confession of sinne, in Prayers for mercy, in a Purpose and an Assay of amendment of life. And thus farre the heart or affections may be changed and quickened, when yet a man is not Converted. Now this alteration which is wrought in affections, is, if you will beleevve them, not any immediate effect of the Holy Ghost working this change in them, but  
the

the proper cause of it is the Illumination of the understanding, whereupon followes necessarily the stirring up of the affections in their right orderly motions, which formerly were dead and disordered by reason of the darknesse of the minde misguiding them.

These two workes goe before mans Conversion, and are wrought in all that heare the Word Univerſally and Irreſiſtably: the plainesse of Divine truth is such, that men though they would cannot avoide the knowledge of it, and the dependance of the affections on the Vnderstanding is such, that their motions must needs bee conformable to the knowledge and apprehensions thereof. When these two effects are wrought in a man, hee is then furnished with sufficient strength to Believe and Convert if he will. This power and strength is given him irresistably will he nill hee; but for the Act of beleeving, that depends wholly on his free will, which after the forenamed illumination of the minde, and motions in the affections, remains Free to chooſe or not to chooſe, to consent or not consent unto the promise of Grace. Which wondrous doctrine they unfold unto us in this manner:

The will of man, say they, never had, hath nor can have any other qualitie inherent in it, but only that which is alwayes Essentiall unto it, namely, Liberty, *Indifferentia & indeterminatio ad actus oppositos*. Wherefore as in Adam it had no spirituall gifts of Holinesse inherent in it, so it lost none in the fall, nor hath it now any inherent corruption as the other faculties have, nor is it in our regeneration reindued with any sanctified qualities whatsoever. Only a pure naked Liberty there is in it to chooſe or refuse any good or evill whatsoever, Spirituall, Morall, or Naturall, after it is once knowne. This Freedome though it bee so Naturall to the will of Man, that *Salvâ essentiâ* it cannot be taken away, yet in the exercise thereof the Will depends on the Vnderstanding and Affections. So long as the understanding is darke, and the affections distempered, the Will though it have in it selfe a naturall abilitie to chooſe

that which is good, yet it cannot exercise it by reason of those impediments. Even as the eye hath in it selfe a naturall power to see even in the darke, but yet cannot make use of it, till the object be inlightened. So in the Vnregenerate the Will hath a naturall freedome in it selfe towards all Spirituall good or evill, but it wants the free exercise of this power so long as the Vnderstanding is without Knowledge and the affections are disordered. But as soone as the Vnderstanding is inlightened and the affections renewed, then the Will is restored to the use of her Naturall libertie: So that whereas Life and Death, Good and Evill is now set before her, shee may by her owne free power without any further help from God choose the good if she list, or the evill if she please. And this is that whereon they affirme consists *Vivificatio Voluntatis*, the quickening of the Will, which is not the giving of some new power unto it, which it had not before, but only the restoring of it to the free use of that Power which it alwayes had, but could not exercise.

Heres then the summe of their opinion in brieve, When a man unconverted heares the word of the kingdome, hee understands it and is affected with it irresistibly and necessarily. By so doing hee hath a power to beleve given him, that is, His will hath recovered the use of that naturall freedome which it alwaies had, so that now hee stands indifferent, hee may if hee will assent to the promise of grace, he may if he will dissent from it: this Act is absolutely in his owne power to doe or not to do it, and by this Act done he is converted and not till then.

This is that leaven of Arminianisme wherewith of late the whole lump of sound doctrine hath beene fowred, this is that fretting leprosie which will scarce ever bee healed but in the ruine of those our neighbour Churches wherein the disease first bred. Let us alwaies pray that God wil keep this our Church, & us her Children safe from the danger of this infection. That we may the better avoide it, let us rippe up this swelling ulcer, and wring out the rottenesse

rottenesse and corruption that is gathered together in it : taking a particular view of the severall errors which are like a bed of snakes folded one in another in this dunghill : They are these ;

1. That there is no other illumination of the understanding in divine things, but the ordinary apprehension of the sense and meaning of the Word, wrought in us by the cleere evidence of the things delivered, and the ordinary helpe of the Spirit, perfecting and assisting naturall reason and judgement.

For herein they all agree, that although the Gospell could not possibly have been found out by naturall reason, yet being once revealed, it may be fully understood by naturall reason. In so much that he, who is industrious and hath a good judgement, may know all that is needefull to be knowne, without any Supernaturall light infused into his understanding by the Holy Ghost. It seemes these men in their study of Divinity never sought after, nor ever did finde any other helpe besides their owne naturall abilities ; and therefore they thinke other men have no more helpe than themselves had. Wee may probably judge so, by those Hereticall opinions, the immediate off-spring of their naturall reason, wherewith they have now so troubled the quiet of the Christian Church. Had they beene taught of God, and the eyes of their understanding opened to follow the directions of Gods Spirit more than their owne Naturall wisdom : they might have learned to have judged otherwise of themselves and all their opinions too. But how partiall soever their judgements are, wee know the judgement of God to be just and infallible, who knowes us better than wee doe our selves, and He tells us, <sup>a</sup> That wee are blinde, <sup>b</sup> that wee are darknesse till wee be made light in the Lord, <sup>c</sup> that when the Light shineth in darknesse, the darknesse comprehendeth it not, that <sup>d</sup> the Naturall man cannot perceive the things of the Spirit, for they are foolishnesse unto him, neither can hee know them because they are spiritually discerned. Besides this

<sup>a</sup> Rev. 3. 17.  
<sup>18.</sup>

<sup>b</sup> Eph. 5. 8.

<sup>c</sup> Ioh 1. 5.

<sup>d</sup> 1 Cor. 2. 14.



Psal. 119.

Eph. 1. 17, 18.

this censure of God upon our naturall ignorance in divine things, wee have the practice of the Saints, acknowledging their naturall disability, and praying for the illumination of the Spirit, which the Arminians scorne. Hence those frequent supplications of the Prophet *David*, *Open mine eyes that I may see the wonders of thy Law, O give mee understanding that I may live, Teach mee, O Lord, the way of thy statutes, Make mee to understand the way of thy precepts,* with many such like prayers, wherein it were much perversnesse to affirme, that *David* prayed only for that knowledge of the meaning of the Law, whereto by study and use of his Naturall parts he might possibly attaine. And what shall we say to that prayer of the Apostle *Paul* which he makes for the Ephesians, [*That God would give them the Spirit of Wisdome and Revelation in the knowledge of Christ, the eyes of their understanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints*]? Surely an Arminian will hardly say Amen to this Prayer. For to what end is it? had not *Paul* preached the Gospell to the Ephesians plainly enough, had not they heard and beleevved it, were they not men of reason and judgement that could understand what *Paul* meant when he preached or wrote unto them? what need then to pray yet for the spirit of Wisdome and Revelation, and enlightening their eyes, when things were so revealed as they could not choose but know and see them? Yes, there was and is still great need we should make this Prayer, now the Gospell is revealed to the Church, yet to pray for the Spirit of Revelation to reveale it to our hearts, and to enlighten the eyes of our minde, not only to understand the literall sense of the Word by the helpe of that Common light of the Spirit which shineth ordinarily in the Church, but to comprehend with all Saints the height, depth and largenesse of Gods love, the riches of his glorious inheritance, the pretiousnesse of the promises of Grace, the power and saving vertue of the Gospell, the rare excellencie and amiableness of all di-

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vine truth. Which none can doe without the special worke of the Holy Ghost, changing the Vnderstanding from Naturall to Spirituall, by an immediat infusion of such a qualitie as inables it to discern aright of Spirituall things. I conclude this point with one reason more, If the understanding of spirituall things there bee no other illumination required, but only the cleere evidence of the object plainly represented to the understanding, without any further worke of the Spirit upon the Vnderstanding it selfe, infusing into it a speciall strength to apprehend the things that are proposed to it: then it would be knowne whether these men thinke that our intellectuall Facultie hath got any hurt and defect by *Adams* fall, yea or no. It is manifest that they thinke that mans fall hath not brought any defect and weaknesse upon the power of mans understanding, no not in *Spiritualibus*. For, marke it, when Divine things are in a plaine and lively manner declared to the understanding, is there any defect in the facultie that must be first amended by the Spirit, before it can have the perfect knowledge of those things? No, say they, so there be the common assistance of the Spirit preserving unto us the right use of reason and judgement, we may, without any supernaturall worke of the Spirit, understand spirituall things when they are plainly expounded unto us. Why then heres all the difference betweene *Adam* and *Vs*, His Vnderstanding was perfect and happy, because he had both the Power to conceive of things hee was yet ignorant of when they should be cleerely revealed to him, and also the Actuall knowledge of wonderfull varietie in all things. Our understanding is imperfect and unhappy, because by our fall wee want the Actuall knowledge of almost all things, especially Spirituall, but yet we still retaine the same power that we had in *Adam*, to understand any spirituall thing when it is once cleerely discovered unto us. So that according to *Arminius* schoole, the understanding of man since the Fall is like unto our Eyes in the darke: the eye is well and without blemish needing no cure

This their opinion is plain, as by other so by those words of theirs in their Defence of the 4. article, pa. 164. whereunto our Divines proving a defect and inward disability in mans understanding out of these Scriptures that tells us we are Blinde, and Darknesse, &c. they answer that these Metaphors resolved into their proper sense note unto vs, *Nil aliud, quam (irregentos) rerum divinarum & voluntatis salutiferæ ignavos & nescios (fuisse) ac proinde etiam à deo timore alienos. At ex hoc aliud nihil concludi potest quam eos indigere clarâ veritatis propositione, ut scientiam consequantur* See also p. 168. 169.

cure of any defect in it selfe, yet it sees nought, because the Object is not inlightened; so soone as light shines on that causing a cleere discovery of it, the eye without further adoe, can easily perceive it. But this is yet the very pride and gall of an Hereticall spirit, secretly accusing the whole mystery of Gods revealed wisdome, whether in the booke of nature or of Scripture, as if it were wrapped up in Obscurity and Darknesse. Wee forsooth have eyes and we need not that God should restore unto us the Faculty of Seeing: only wee are in darknesse because things that are to be knowne are in darknesse, if God will take away obscuritie from them and make them evident to be knowne, theres no such infirmity in us but wee may know them if wee be attentive. Let us from our hearts detest this odious popish imputation of obscurity laid upon Nature and Scripture, as if the cause of all our ignorance were not now in the weaknesse of our Vnderstanding, but in the darknesse of Gods revealing himselfe to us. And let us detest that opinion which leads us upon this absurdity: and learne we to confesse our blindenesse, to pray that God will give us eyes, and restore our understanding to its first perfection; else, though the light shine round about us making all things wherein God is to be knowne most apparant and visible, yet wee may still lie in darknesse and perish in our ignorance. This is their first error touching the Vnderstanding, of which I shall have occasion to speake more in handling the parts of Faith. I now proceed to the second touching the affections, which is this:

2. That even in Divine things the motions of the Affections necessarily follow upon the illumination of the Vnderstanding. So that when the understanding is rightly informed and thoroughly convinced, the affections are presently excited in all motions conformable to the things knowne.

It is very strange that men of so deepe learning, should yet professe so much ignorance in the estate of Mans corrupt nature, as to dreame of a Correspondency and dutifull  
subjection

subjection of our Passions unto our Reason, so that when this is rightly taught, they will be truly affected even in Spirituall things. Nothing more could be said of *Adam* in his innocency, and to affirme this touching Man corrupted is to give the lie to Reason, Authority and all Experience which speake the contrary. The truth is this, as wee are false out with God, so are we at oddes with our selves: and our affections are not more often mis-led by, our erroneous understanding, than our understanding and right judgement is haled aside by our vitious affections. What man in the world, that knowes himselfe, but will confesse; that even in *naturalibus* and *moralibus*, much more in *spiritualibus* he may often say with *Medea* — *Video meliora proboque, Deteriora sequor?* Wherefore we reject this Opinion, that there is no vitious inclination properly inherent in the affections, besides that which is brought upon them *per tenebram mentis*, through the error of the understanding: wee detest this assertion as a fond and false imagination, and we confesse with the Apostle, that even when we know, allow of, consent unto the goodnesse of the Law, and delight in it in part, yet then wee cannot alwayes doe what we would, but through the Law of Sinne in our corrupt wills and affections, are led captive to disobedience. Their third error is this: Rom. 7.

3. That the affections may be, *excitati*, stirred up and quickened with true love of goodnesse and hatred of evill, before such time as a man be converted.

The Arminians are wonderfull obscure in explicating unto us their new invented opinion concerning the Excitation of the Affections, which they make the second worke of Grace preceding mans true Conversion. They tell us not in plaine termes what affections they meane, nor yet what kinde of Excitation and Vivification it is they would have. Wherefore we are more particularly to enquire of both. For Affections or Passions in man they are of two sorts:

1. Sensuall belonging to the Sensitive Appetite, and directed

directed by the phantasie : these are common to brute beasts with us, and arise from one like temper and constitution in both. The object of these is all Naturall good or evil.

2. Rationally, appertaining to the reasonable Appetite or Will, and guided by the Understanding. These are proper to man, and they have their originall from the substance of the reasonable soule, in which they alwaies remaine, not onely when it is in the body, but even when tis severed from it. For feare, hope, love, hatred, joy, griefe, &c. are in the damned and blessed Spirits as well as living men. The object of these properly humane passions, is all Morall and Spirituall good or evil. I neede not among so many learned Artifts stand curiously upon the distinction of these two sorts of passions in man : the identitie of names in both sorts hath caused some confusion ; but in reason the diversity of their nature is evident. Wherefore I goe on to see what is meant by Excitation or Stirring up of the affections : whereby we can understand nothing else, but their right and orderly motions about their proper objects. As in the particulars, Sensuall passions are then duely excited when they are moved about any Naturall good or evil, according to the instinct of Nature in brute beasts, and according to the same instinct of Nature in man, but guided and moderated by right reason. Reasonable Affections are then duely stirred up, when their motions about all Spirituall and Morall good or evil, are conformable to the quality of the object affected, and to the rules of a rightly informed understanding.

Let us now see what affections they bee that grace workes upon, and how they are excited before men are converted.

For Sensuall affections tending to a meer Naturall good or evil, albeit it bee most true, that Grace sanctifying us throughout hath a singular work upon them too, in moderating the excesse, and repressing the distempered motions of such passions as arise from our Naturall or Personall temper.

temper, as of choler, lust, &c. yet we will not be so uncharitable, as to thinke our adversaries mean these affections in this businesse: For

1. It is a strange fancy, to thinke that grace should begin to rectifie the inferiour, faculties in a man, before it have put in order the superiour, to rectifie the sensitive appetite, and leave the will disordered. God is no such preposterous Physitian, who, *cum capiti mederi debeat, curat pedem*, when the head is sicke applies a plaister to the fingers ends.

2. Againe, what singular preparation to Faith is it, that our naturall affections be well qualified in their motions about naturall and bodily things? I confesse tis good they should be so, but what speciall vertue hath that to procure unto mans will a free exercise of its liberty in Heavely or Spirituall things? as the Arminians affirme the excitation of the affections doth. Vnlesse we should goe further, and make Spirituall things the object of the Sensitive Appetite, which were to elevate it farre above its naturall power, and is an absurdity too grosse to be imagined by any learned man.

Wherefore it must bee that other sort of affections which we call Rationall and Humane, whose object is vertue or vice, all Spirituall and Morall good or evill. Of these then wee are to enquire how in an Vnconverted person they are stirred up in their motions about such objects as are Spirituall good or evill. The Arminians give a very large allowance of grace to an Vnregenerate man, and they tell us, that Besides the knowledge of sinne, a sorrow for it in regard of punishment, a feare of Gods wrath, a desire to be free from it, (all which we confesse may be in a man Vnregenerate) besides these, there are, say they, in such a one, a deploing of his Spirituall death in sin and utter impotency to doe any good, a griefe for the offending of the divine Majesty, a desire of Grace and the Spirit of regeneration to be given him, a hungering and thirsting after Righteousnesse and Life, a love of Goodnesse and hatred of



evill, Humility, Prayer, and Confession of sinnes, an inward purpose of heart to set upon a reformation of life, in briefe, an Vnregenerate man may offer to God the sacrifice of a contrite and broken heart, yea God may give a man a new heart, and yet he not be converted till afterward, as some of them affirme, shamefully abusing that place, *Ier. 24. 7.* Yee will wonder what manner of thing these men make the Conversion of a sinner to bee, who ascribe so many things to a man unconverted, as they can hardly tell what more to attribute unto him after his Conversion. But to make short, let us aske them touching this change of the heart and affections in a man unregenerate, whether these stirrings of his affections moving him towards Grace and Godlinesse be true or counterfeit.

If these motions be indeed true and right, so that an unconverted man doe truly sorrow for his sinnefull state, truly grieve for Gods displeasure, truly desire the grace of regeneration, heartily thirst after righteousness, unsainedly love the truth, if he be truly humble, can pray, confesse sinne, purpose amendment, and all this truly without hypocrisie, then wee desire to bee resolved in these doubts:

1. What can be done by a man after his Conversion, more than he can doe in these things before he be converted? At all times he can but doe them truly, that is, spiritually: and this he may doe as well before as after Conversion.

2. Whether it be not admirable and unconceivable to any mans understanding, how the affections can bee thus moved, and yet the will remaine untouched. For whereas they say that a sinner may out of true sense and sorrow for sinne, truly desire grace and freedome by Christ, before such time as his will doth assent to the promise of Mercey, it is most strange, how tis possible that a man should heartily and unsainedly desire the benefite of the Promise of grace in Christ, and yet at the same time not assent and embrace the promise offered unto him. Tis as if we should

say a man may Desire a thing and yet not Will it: when as to desire is nothing but an action of the will. And the very same is true of all the affections, that they are but divers Motions of the Will about divers objects, (as the irrational passions are of the Sensitive Appetite) and therefore to make such separation betweene the Will and the Affections in the reasonable soule, as that the Affections should be Excited and yet the Will not moved, is, to speak favourably, a very unlearned imagination.

3. Whether that argument used to comfort distressed consciences, namely, That he who truly desires grace, hath true grace, whether I say this argument of Consolation used by the skilfullest Divines and accounted hitherto unanswerable by men or devells, be not now by this doctrine utterly made of no worth, if this of *Arminius* his followers be to be allowed, that a man may unfainedly desire to bee good and to be regenerate, and yet be unconverted and so without all true goodnesse as yet. But that assertion of our Divines, [*That the true desire of grace, is from true grace, and a part of true grace*] shall stand fast as founded on Scripture and sound Reason, when all Arminianisme shall lie in the dust.

If these Motions in an unregenerate man be not True, but False & Counterfeit, then have they made much ado to little purpose, preparing a man to that Faith and Conversion which is true, by counterfeit and hypocriticall meanes. But they will say that these desires and affections though they are not Spirituall, yet in their kinde they are true and not counterfeit, because they are true Morall or Naturall desires. (To which I answer, that the rule to judge of the truth of our desires is this, Wee must compare our affections with the Nature of those things that wee doe affect : if our affections towards them be such as the Quality of the things themselves require, then are they right and good : if not, they are false and evill : as to make it plaine by an instance or two ; | When a husband loves his wife but only as his whoore to satisfie his lust, this love

X. 3.

though :

though it may be very fervent and not dissembled, yet tis a false love because it is not Matrimoniall agreeable to the qualitie of a Wife the object thereof. When *Balaam* desired the death of the righteous, no question but hee spake as he thought without dissembling, but yet this his desire was false, because he desired it not according to the true nature thereof, as it requires a sanctified life to bring us to a happy end; which *Balaam* would none of. When a Turke hopes for heaven that there hee may live in carnall pleasures, according to *Mahomets* beaulty Law, 'tis true that hee hopes, but 'tis false that he hopes truly, because he mistakes the qualitie of Heavenly joyes which are spirituall not carnall. So in like manner (generally) when Spirituall things are affected spirituallly in such a manner as is conformable to their nature and qualitie, then are our affections rightly and well moved towards them, as to love goodnesse because it is of God, to hate sinne because 'tis contrary to the holinesse of Gods nature and law, to desire grace, to the end that it may correct the corruption of nature, to wish for heaven, that we may have communion with God in the beholding of his glory and our constant worshipping of him. These affections are true, but they are such as never arise in the heart of man till it be purified and made Holy by the Spirit of Grace. But on the contrary, when Spirituall things are affected only as things that are Naturally or Morally good or evill, such affections are false and of no worth: as if a man desire grace because tis a commendable qualitie, or redemption, because tis good to be free from miserie, or heaven, because tis a pleasant thing to be at ease: such affections are as farre from truth, as the eye is from right seeing, when it mistakes greene for yellow, or a man for a post. And such, in a man unconverted, are all his Affections about Spirituall things. Wherefore when they tell us of a true Love of goodnesse, a true Hatred of evill, &c. in a man unregenerate, they speake strange paradoxes against reason and Scripture, affirming that they who have not the Spirit, are naturall  
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men, *Iud. ver. 19.* and that the Naturall man perceiveth not the things of the Spirit, and cannot Spiritually discern, and therefore not Spiritually desire them, *1 Cor. 3.* and againe, that whatsoever is borne of the flesh is flesh, *Ioh. 3. 6.* Albeit therefore we denie not but that there are ordinarily many Preparations whereby God brings a man to grace, and that the Word workes many effects, both upon the Heart and lives of men even whilest they are as yet destitute of true Grace: yet as for those affections which our Adversaries place in men unregenerate, we affirme that they are not antecedents but consequents and parts of true Conversion. | For can hee that is dead in sinne bewaile his Spirituall death? Can he that is in the flesh, and so an enemy to God, yet grieve for displeasing of him? Can he truly desire the Spirit of regeneration, that is, of the <sup>e</sup> world and cannot receive the Spirit because it seeth him not neither knoweth him? Can a man thirst after righteousness and yet not be <sup>d</sup> blessed nor satisfied? Can <sup>d</sup> Mat. 5. 6. a man hate evill, who yet <sup>e</sup> loves not the Lord? Can hee <sup>e</sup> Psal. love God that is <sup>f</sup> not borne of him? Can he be humble <sup>f</sup> 1 Ioh. 4. 7. that hath not the sanctifying Spirit, one <sup>g</sup> fruite whereof <sup>g</sup> Gal. 5. 22. is meeknesse and humblenesse of minde? May a true prayer be made without the helpe of the Holy <sup>h</sup> Ghost? Will <sup>Mat. 11. 25.</sup> there ever be a true Confession in the mouth when there <sup>b</sup> Zach. 12. 10. is not Faith and Repentance in the heart? How can that heart be a new heart, a contrite and broken heart sensible of sinne, which is not yet changed out of stone into flesh? Can hee have a full purpose of heart to. <sup>i</sup> amend his life; <sup>A& 11. 23.</sup> and cleave unto the Lord, whose heart is not yet touched with sanctifying Grace? Whatsoever shadow of these things may appeare in an unregenerate man, it is certaine none can be done in truth but by those only in whom the Holy Ghost hath begun the worke of true Sanctification. I might stand upon the further prooffe of every particular were it needfull: but I passe on to their fourth Error, which is concerning mans Will:

4. That the Will of man is not capable of any Habitually

all qualities inherent in it, whether of grace or corruption. Only a meere liberty it hath to Will or Nill any thing, and besides this liberty there never was, is, nor can be in it any other quality. Whence it followes, that the Will is not to be termed good or evill from any inward disposition of it selfe, but onely from the actions of it according as it is lead or mis-led by the light or darkenesse of the understanding, and by the rectitude or depravation of the affections.

Of all the issues of *Arminius* braines this is one of the most deformed, that the Will of man hath not in it eyther grace or corruption, any vertuous or vitious inclination of it selfe; a bare liberty to choose or refuse, that it hath, and nothing else. Against which strange noveltie we have to oppose these reasons:

1. The Image of God consisting in righteousnesse and holinesse was in every part of mans soule; and therefore in the Will as well as the Vnderstanding. And if so, then besides the liberty of the Will, there was in it a righteous and holy inclination towards God and Goodnesse in the first creation of it. Which Habituell disposition to goodnesse is corrupted, and a perverse inclination to evill come in place thereof. If they deny that righteousnesse and holinesse is in the whole soule, it will trouble them much to tell unto what part it must be restrained.

2. The constant tenour of Scriptures ascribes unto mans Heart corruption and grace, as much, nay more than to any other part of man. That the Heart of man is the root of all evill workes, out of it come evill thoughts, murders, adulteries, and such other things as defile a man, *Mat. 15. 18, 19.* That the Heart is deceitfull and wicked above all things, *Ier. 17. 9.* That in regeneration the Heart must be renewed, made cleane, softened, of stony made fleshy, That the Heart is the seate of all Spirituall gifts, as Vprightnesse, Purity, Goodnesse and Honesty, Faith, Lowlinesse, and many more, spoken of in every chapter of the Bible almost. In which places by the Heart to understand our Sen-

suall and brutish affections, were most absurd. And if as it is, the Soule of man be there meant, it cannot be but a nice subtilty beyond the intention of Scriptures to exclude the Will from having any part in that good or evill which is attributed to the Heart: as if by the Heart were meant only the understanding part of the Soule,

3. Wee preferre the uniforme judgement of all the learned hitherto, above the opinion of one *Arminius* and his followers; who, as they make the Vnderstanding the seate of all speculative Habits, so for all practicall Habits, whether Morall or Theologicall they place them in the Will. With whom agreeably to Scripture and sound reason, we maintaine that there was in *Adams* will, besides the liberty thereof, an Habituell holy inclination to all that was good, though with a possibility of embracing evill; again, there is in our wills since the Fall, besides some kind of liberty, an Habituell vicious quality making them averse and froward in choosing the good, prone and inclinable to embrace the evill, so that man now doth naturally drinke iniquity like water, *Iob* 15, 16. and make a pastime of doing evill, *Prov.* 2. 14. And therefore as *Adams* will was truly good, not onely in the actions but in the inward qualities thereof: so our will is truly and properly corrupt, not onely in its evill actions, but also the inward vicious disposition thereof. This is the fourth errour, the fifth is but a consectary of the former; namely,

5. That the will of a man Vnregenerate hath a naturall freedome to choose any Spirituall good thing as soone as it is made knowne vnto him.

For, say they, the Will of man hath no other property but onely liberty: when man fell and lost other good qualities, his will had no hurt, but retained its liberty perfect and entire. So that an Vnregenerate man after once hee knowes any Spirituall good thing offered unto him, hath naturally as much freedome of will to embrace it, even as *Adam* had in his Innocency, or as any man can have after his Conversion. But this opinion falls to the ground with



the former upon which it is built, presupposing that there is no vitious quality in the will drawing it to evill. But we know that to be false, and therefore we confesse, that untill such time as God doe heale that disease and replant in our wills their primitive integrity, they are utterly dead in sinne, captives and bond-slaves of corruption. So that however they have some liberty in Naturall, Civill, or Externall Spirituall things: yet in regard of true Grace and Holinesse they have no liberty at all to will and choose that, but are wholly enthralled unto sinne; according to that of the Apostle, *Rom. 6. 20.* When yee were the servants of sinne, yee were free from righteousnesse: and, *Rom. 8. 7.* The carnall minde is enmity against God; for it is not subject to the Law of God, neither indeede can bee. Doe they not then manifestly give the Scripture the lie, that affirme a man in the state of unregeneration (who, without doubt, is, if any be, a servant of sinne, and carnally minded) is notwithstanding free unto righteousnesse, and may be even of his owne naturall power subject to the Law of God, commanding him faith and obedience? There are yet other errors: the sixth therefore is this,

[*Actum fidei  
& conversionis  
Deus primo &  
rigide ab homi-  
ne erigit ad sa-  
lutem obtinen-  
dam & penam  
evadendam*]  
Defens. sent.  
Rem. circa 4.  
Artic. pag. 154.  
155.

6. That mans Conversion begins in the Act of Beleeving, not in the Habit of Faith infused.

I have heretofore touched upon this point in shewing the falshood of that assertion of theirs, That Conversion begins in some worke that we do, not in a worke that God first doth. Here you are further to note whereto tends this opinion, and that is, to establish their other opinion of Falling away from grace. For seeing Conversion is nothing but the Act of Beleeving, & this Act is freely in our power, as not to do it at first, so when it is once done, not to repeat it often for the continuance of our Conversion, it follows thence that as it was in our power not to become Converts by not doing that Act, so being Converted, tis in our power to relapse by not continuing to doe it. For which purpose they deny that there is any such thing as the grace of Faith infused into the heart; yea, that there

is any constant habit of Faith at all, and that a man is not termed a Beleever from the Habit, but from the Acts of Faith, which being transient and vanishing, Faith ceaseth when they cease. So that belike when a godly man is asleepe he hath no faith, when *Noah* and all his Family were asleepe in the Arke, then Faith ceased in the Church; and seeing by faith we please God, men asleepe or dying in a Lethargy doe not please God. Tis wonder but these men will deny all other Habits too: and say that *David* had no skill in Musicke, but that his right hand had forgot her cunning as soone as he had layd his Harpe aside. They may aswell denie the one as the other, both are alike ridiculous. There is yet one Error more, and that is this;

Even in sleepe there is peace of Conscience in the godly, and that is a fruit of Faith. Prov. 3. 24-25.

7. That mans Conversion is properly nothing but the Act of Beleeving the Promise of Grace.

This restraint of our Conversion unto so narrow a compasse, as first to bring it from the Habit of Faith, to the Act of Beleeving, and then to appropriate it to that Act without so much as once mentioning any other graces: this narrow conceit touching our Conversion is that which hath filled the writings of many learned about this point with much darknesse and confusion. They so speake and write of Conversion as if it began in that one and only Action of mans will Consenting to the promise of mercy in Christ. But this is without all ground. To convert is not only to beleeve, but to repent, to love God and our Neighbour, to abstaine from every evill way, to practise all duties of Piety and Goodnesse: these acts are as proper and immediat parts of true Conversion, as Faith. Nor doth the Scripture so much as intimate any such limitation, as to appropriate our Conversion to the Act of Faith: nay, tis manifest that the Scriptures when they speake of mans Turning unto God, doe joyne repentance and other godly Acts together with Faith: as appeares by that solemne invitation of men unto God [*Repent and beleeve the Gospel*] so often used in the New Testament.

Let us now for conclusion at this time lay all these er-

rors together, and see what is the finall upshot of this Opinion: all things being reckoned, tis this,

That in a man unregenerate there is naturally very little or no Corruption, and unto his Regeneration there is required little or no Grace.

That I be not thought to slander them, both will appeare unto you to be true, thus, First that they annihilate and overthrow the Grace of God; for whereas the Understanding, Will and Affections are in our Conversion chiefly to be respected, it is manifest that by their doctrine, Grace hath no worke upon any of these. Not upon the Understanding to enlighten it, for, say they, thats done by the cleere Evidence of the things that are to be understood. Not upon the Affections to rectifie their motions; for, say they, the affections follow the understanding, and are presently in order as soone as that is informed. Lastly, not upon the Will to incline that to embrace the Promise: for that, say they, is left absolutely to its owne Liberty, and of it selfe it may consent or dissent. Where then is any worke left for Grace? unlesse that glorious Grace of God in bringing a Sinner unto himselfe, so much magnified in Scripture and by all men, be now at last nothing but only the Revelation of the Gospell unto mankind. Which we confesse is a great grace, but yet without another thats greater, is not sufficient to Conuert a sinner. Thus Grace is excluded. Let's see what they thinke of mans inherent Corruption. This they also extenuate, and tell us that we are not so weake nor wicked as wee have beene alwayes thought to be. For why? our understanding needs not any supernaturall restoring of decayed sight; if divine things be plainly set forth to view we can see well enough. Our affections are not of themselves vitiously disposed, but only through the error of the minde; correct that, and all is amended. Finally our Wills have not rebellious inclination in them, but they can of themselves without further helpe choose that which is good. So that if *Arminius* bee not deceived in his, wee may now change our opinion

of

of our selves, and thinke that we are at least something. But what then is become of that Sinne that dwelleth in us, of that Vniuersall Corruption and Disorder of our whole nature, so much spoken of, so much complained of? Is it vanished? Tis not so well; but these men have vanished away in their imaginations, and have disputed so long of Gods Grace and mans Corruption, till in conclusion they have lost both, and are become wilfully ignorant of the one, and malicious enemies to the other.

Hitherto the Explication of their Opinion, their Errors, and the generall issue of them: Wee are now in the next place to unfold and confirme that truth which is to be maintained touching this question, *viz.*

Whether it be in Mans power so to resist the grace of God, as finally to hinder his owne Conversion.

Wee maintaine the Negative, that where God purposes to save, no power of man can destroy. The truth hereof will plainly appeare unto us, if wee shall consider distinctly how a man may hinder the Worke of Grace.

1. In the Antecedents and Preparatory meanes to his Conversion.

2. In his Conversion it selfe.

For the Antecedent preparations to bring men unto Conversion, they are either Outward; namely, The Observation of the externall parts of Gods worship, as frequenting the Word preached, Prayers, Sacraments, keeping of the Sabbath, attention and industry in the hearing, reading, and meditation of the Word: or Inward the effects of the ordinary grace of God in the use of those meanes, as, 1. Knowledge of the will of God in the main matters of Religion concerning Faith and Practice. 2. Touch of Conscience in the sense of sinne arising from a cleere discovery and conviction of a mans forlorne estate. 3. A Feare and horror of Gods punishing vengeance, joynd with a naturall griefe of heart that hee is brought into so much unavoydable misery. 4. A thought and wish for freedome by some meanes or other. 5. Some slight hope of helpe

from the promise of grace so generally made as none seeme to bee excluded, upon the apprehension whereof some kinde of joy will also arise in the heart. All which together may cause some kinde of reformation of life in doing of many things gladly, and a not unwilling abstinence from others. Touching these preparations unto Conversion, you are to note these three positions.

1. That they are in themselves good and necessary.

A.G. & Script.  
Synod Re-  
monst. in de-  
clarat. sentent.  
de 3. & 4. Art.  
pag. 12.

This is to bee observed against those overbroad and unadvised speeches of some which have given occasion unto our adversaries to fasten upon us this imputation, that according to our Doctrine, \* *Zelus omnis, cura & studium ad obtinendam salutem adhibitum ante ipsam Fidem & Spiritum renovationis vanum est atq; irritum, quinimo noxium magis homini quam utile & fructuosum.* Which assertion were most dangerous, because it opens a wide gaffe to let in all profane contempt of the exercises of Religion: man having hereby a good excuse for the neglect of all duties of Piety, because all their care and diligence in the use of them were not onely to no purpose but to an ill purpose, untill such time as they were truly converted. But this is a slander; our Divines teach no discouraging Doctrine to blunt the edge of mens good desires, and to beat them off from all religious endeavours. No, they presse upon men ever whilst they are unconverted, the necessity and profitable-nesse of all those forementioned preparations: in regard,

1. Of the nature of the things themselves which are good, and our very necessary obedience to doe them, being strictly injoynd by the commandement of God.

2. Of the event that followes upon them according to Gods promise and his ordinary proceeding in the worke of grace: which is such that he bestowes not his grace ordinarily but upon those that conforme themselves to the doing of those things.

Neverthelesse our Divines teach this also, which is true and warrantable:

1. That all these preparations are no Efficient causes

to produce grace of Conversion in the heart, however they prepare a man to bee the fitter to receive it. And therefore where God is not pleased to afford his Sanctifying Spirit, they prove vaine and fruitlesse.

2. That how good and necessary soever these preparatory works are, yet the doing of them is unto a man unregenerate an occasion of sinning. And so in the consequent, to him they may prove harmfull. As for example: When an unsanctified man heares the Word, Praies, performs any duty in Gods worship or in a Christian life, in the doing of these things hee alwaies commits some sin or other: because he wants a pure Heart, a good Conscience, and Faith unfained, without which hee cannot but erre in fulfilling Gods commandements. But then will some say, if it be so, that the doing of every good duty is unto such a one an occasion of sinning, hee ought not then to doe it, because he is bound to avoide all things wherein he shall certainly sinne. To which I answer, that the inference were good if this avoiding the occasion of one sinne, did not draw him upon another sinne that were worse. But here see what a snare sinne hath laide to entrap a wicked man, which way soever he turnes, he falls, &c. is taken: if he heare the Word, he sins because he mingles it not with Faith: if he hears not the Word, he sins, because he turnes away his eare from hearing the Law: if he pray hee sins, because he praies not in Faith; if he pray not hee sins and is accursed, because hee calls not upon the Name of the Lord. What shall he doe then? I answer, hee must doe his duty what God commandeth, though hee cannot choose but commit a sinne in doing of it, by reason of his corruption and infirmity. Of two sins, whereupon not God, but Himselfe hath put himselfe inevitably to commit one of them: Hee must choose the least, rather sinning in the maner in not doing of it so well as he should, than failing in the matter, and quite neglecting the duty it selfe. For this is certaine, when God commands a duty absolutely to be done, it is a greater sin not to doe it at all, than

1. Tim. 1. 5.



than to doe it amisse: because, our disobedience is Total in not doing, but onely Partiall in doing it otherwise than we ought. As for a man wilfully to refuse to heare the Word, is a fouler fault, than to heare it with a forgetfull and disobedient heart, though this be a foule fault too; but yet there is more hope of the latter than the former. Wherefore we may not pretend our infirmity as a just excuse for the neglect of our duety: I cannot doe it well, therefore I will not doe it at all, is no good collection, unlesse I may be blamelesse in my omission of it; which here I cannot be. Ministers then are to urge upon all men indifferently the necessity of all Christian endeavours tending to their Conversion; and hearers are not to balke Gods commands upon pretences of their owne sinfull disabilities: God must bee obeyed as farre as we can goe; if we sin, tis our fault besides the intention of the commandement. And who knowes whether our diligence in doing something, may not be more beneficiall to us, than our sinning in many things may prove hurtfull? whilst God bestowes grace upon us in the use of those ordinances whereto in some sort we conforme our selves, though with much sinfulness and infirmity. This of our first position: the second is this,

2. That the Reprobate unregenerate, in whom these preparations to grace are wrought, may and doe wilfully neglect them, thereby procuring their finall obduration in sin. The third is this,

3. That the Elect unregenerate may and doe for a time resist these preparations to Conversion, thereby deserving this finall obduration; but God by his speciall grace continues these beginnings unto their perfect Conversion.

I will handle both these positions together, containing the maner how farre, and by whom those meanes and preparations to Conversion may be resisted and made fruitlesse. We affirme then that it is in the power of every unregenerate man, whether Elect or Reprobate, to neglect  
and

and oppose those gracious meanes whereby God calleth them unto Conversion. This is apparant, whether we respect the outward or inward meanes of Conversion. For the outward in all Gods holy Ordinances, they may every one of them be neglected. Men have the command over their bodies to move them as they please, and they may sit at home or travell abroad without worldly or wicked employments, when they should be at Church; they may stop their eares, talke with a companion, reade some booke that pleaseth them, while the Minister is in speaking: they may set their thoughts aworke in their Chests, in the Stewes, in their Storehouses, any where but where their bodies are, about any thing save the Sermon: they may avoide the often use of the Sacrament, and make such shift as not to appeare before the Lord scarce once a yeare: men may choose whether they will sleepe or pray, fast or surfet of fulnesse, reade and study Gods word, or mans writings.

Againe, for the inward workes of grace, all unregenerate men oppose the light of their knowledge, resist the checkes of conscience by presumptuous sinnes, strive to blot out the sense of sinne, and to cast off the feare of the Almightyes punishment; they may stupifie all such motions of affections as tend to goodnesse, by diverting them upon vaine delights. These things, and more, they may doe, yea, and they doe also, though some more, some lesse. For it is most certaine, that no man thus ordinarily called unto grace, by these meanes, was ever so dutifully obedient to the voyce of Gods calling, as to yeeld presently without striving and much opposition. No, let the best man living, who hath well observed himselfe before and after his sound conversion, bee brought to answer in this case, and he will confesse, that in all those meanes whereby God fairely wooed him to convert unto him, hee alwaies was strangely perverse, carelesse, scornfull and froward in every motion of grace: till Gods spirit had thoroughly wrought upon his heart. Wherefore wee affirme, that

Corrected us  
as an untamed  
Heifer.  
47.31.18.

Every one whatsoever doth carry himselfe so stubbornly against this Preparatory grace of his conversion, as that he deserves thereby to be forsaken of God and left to finall impenitency. Nor can that bee the cause why God converts this man and not another, \* *quia hic novam opponit contumaciam, illi non opponit*, as the Arminians falsly affirme: for all are contumacious and rebellious against this grace of their vocation: but the reason is because when both rebell, God justly forsakes one in his rebellion, and most mercifully followes the other with fresh supply of more powerfull grace till he have healed his rebellion, and caused him to returne.

Thus then both the Elect and Reprobate resist: but the Elect for a time, the Reprobate finally. The difference is from God. The Reprobate neglect and cast off him:

\* Prov. 1. 24.  
& seq.

\* Chron. 24.  
19.

\* wherefore in justice he neglects and casts off them, leaving them to follow their owne wills, and the counsell of their reprobate minde. Being so forsaken, their hearts become as hard as the neather mill stone, their consciences scared, their affections dead: all sense of grace or sinne worne out of the soule, and finall obstinacy against God fixed therein. And in this sense we grant there may bee a finall resistency against Grace, namely in the reprobate opposing and wilfully neglecting all those outward meanes of Grace, all those inward workes of grace whereby they were invited and prepared to Conversion. Of this rebellion doe the Scriptures in every place complaine and accuse the un-

a Ier. 6. 16, 17

godly, that [when <sup>a</sup> God bids them walke in the good way, they say, They will not walke therein; when <sup>b</sup> hee bids them harken to the sound of the Trumpet, they say, Wee will not harken]

b Iob 21. 14.

c Esa. 65. 2.

Rom. 10. ult.

d Prov. 1. 24.

e Ezek. 12. 2.

A&T. 18. 27.

f Act. 7. 51.

g Esa. 46. 10.

h Mat. 23. 27.

that, [they <sup>b</sup> say unto God, Depart from us we desire not the knowledge of thy wayes] that [c <sup>c</sup> God stretcheth forth his hands all the day long to a rebellious and gainsaying people] that [hee <sup>d</sup> calleth and they refuse] that [e <sup>e</sup> they have eyes to see and will not see, eares to heare and heare not] that [they <sup>f</sup> resist the Holy Ghost] that [g <sup>g</sup> they Rebel and vexee bis Holy Spirit] that [Christ <sup>h</sup> would have gathered Ierusalem

but

but shee would not ] that [bee<sup>i</sup> preached unto the Jewes to the  
end they might bee saved, but they would not come unto him<sup>i</sup> ; *Ioh. 5. 34. 40.*  
that they might have life.] with a thousand the like testimo-  
nies<sup>k</sup> setting forth the stubbornnesse and hardnesse of *4 Pſal. 58. 3.*  
mens hearts in rejecting this grace of God offered to *Aſ. 13. 46.*  
them, and deſpiſing the riches of his goodneſſe that  
ſhould lead them unto repentance. All which places no-  
ting out unto uſa ſinall reſiſtency, are to be underſtood not  
of that Speciall grace whereby God intends to worke  
mans Conuerſion, as our Adverſaries pervert them, but of  
that common grace in the ordinary Antecedents of mans  
Conuerſion whereby God calleth all unto himſelfe. Of  
which grace wee confeſſe that it<sup>a</sup> may bee received in  
vaine, that<sup>b</sup> this talent may be hidden in the ground and  
become unprofitable : as Scriptures together with lamen-  
table experience teſtifie in three<sup>c</sup> parts of foure that heare  
the Word unprofitably, in thoſe temporary outſide ſee-  
ming Chriſtians, who<sup>d</sup> after illumination in the truth  
and much affection to goodneſſe, quite fall away : and<sup>e</sup> af-  
ter they have knowne the way of righteouſneſſe turne a-  
way from the holy Commandement given unto them. So  
that by this fault, all comes utterly to naught, and they  
periſh finally in their naturall corruption.

*4 2 Cor. 6. 1.*  
*6 Mat. 25. 25.*  
*28.*  
*c Mat. 13. 19.*  
*& ſeq.*  
*4 Heb. 6. 4. &c*  
*ſeq.*  
*e 2 Pet. 2. 21.*

But now the Elect albeit they are alſo diſobedient and  
froward at the firſt, yet God forſakes them not, but in  
mercie goes on to perfect the worke that hee hath begun,  
till Grace gets the victory over their Corruption. Till that  
their outward ſaſhionable ſervice of God bee turned into  
true ſpirituall worſhip, their knowledge made effectually to  
all holy practice, their conſciences ſprinkled with the  
blood of Chriſt and freed from legall terrours, their  
worldly ſorrow turned into godly griefe, their ſlight wiſhes  
and hope of mercy, changed into zealous prayers for, and  
firme beliefe of Pardon, their partiall and halting refor-  
mation of life, turned into perfect and ſincere obedience.

And thus farre of the ordinary preparations to Grace,  
and how farre they are reſiſted: I come in the next place to

our Conversion it selfe. Which is to bee considered two wayes.

1. *In actu primo*, as it is the worke of Gods Spirit on us, renewing our corrupt nature, healing all vitious, infusing all vertuous inclinations into each faculty; by which Habitually infused qualities they are disposed to all Spirituall and Holy actions. This is the worke of God by his preventing grace.

2. *In actu secundo*, as it is our worke converting our selves to God in all holy operations of Faith, Love, and godly Obedience, which Acts we doe by the help of Gods subsequent and assisting Grace.

Of Conversion in both senses we are to enquire, how farre it may bee resisted and hindered: touching the first, namely, our Habitually Conversion in the infusion of all gracious habits, this conclusion is to be defended.

That in our first Conversion or Sanctification wee are merely Passive, and cannot by any Act of ours eyther worke it our selves, or hinder Gods working of it.

This is apparant by the Scriptures, which testifie unto us what our state is before Conversion, what the worke of God is in our Conversion: namely, That wee are dead in sins, *Ephes. 2.1. Col. 2.13. Matth. 8.22. Ephes. 5.14.* That we are blinde, and very darkenesse in regard of Spirituall knowledge, *Rev. 3.18. Ephes. 4.17. & 5.8. Matth. 6.23. Luc. 4.18. Iohn 1.5. Act. 26.18. 1. Cor. 2.14.* That our hearts are stony, destitute of all sense and motions of goodnesse, *Ezek. 36.26. & 11.19.* Again, that Gods worke in our Conversion is a raising from the dead, *Ephes. 2.5. Col. 2.12. Rev. 20.6. Iohn 5.21.25.* A restoring of sight to the blinde, *Luc. 4.18.* A new generation and birth of a man, *Ioh. 1.13. Ioh. 3.3.* Another creation of him, *Ephes. 2.10. Psal. 51.12. 2. Cor. 5.17. Gal. 6.15.* The giving of a new heart of flesh, and raking away of the old stony heart, *Ezek. 11.19.* Ont of which and many the like places, wee conclude, that a man can doe no more in the effecting or hindering of his first Conversion, than the Matter can do in regard of the  
Forme,

Forme, to receive or reject it, no more than *Adams* body could resist the entrance of the soule into it, or *Lazarus* carcasse and the dead bones in *Ezekiel* could refuse the spirit of life's comming into them, no more than an infant can hinder its owne conception and birth, or the world the creation of it selfe, no more than the bodies of those sick persons whom Christ cured by his word, could hinder the restitution of health when Christ commanded them to be whole, or the eyes of the blinde could nill the restoring of their sight, or the aire that is darke can refuse to bee ill-lightned: in brieft, a mans heart can no more hinder the worke of Gods grace in changing it out of stone into flesh, than the body of *Loth* wife could resist the force of his power in turning it out of flesh into a pillar of salt. Against this Doctrine of mans Passivnesse in his first Conversion, our adversaries object many things, qualifying the rigour of those censures the Scriptures give touching our utter disability, eluding their force by many subtile shifts, all devised onely to this purpose, that our Conversion may not be thought to be altogether of grace, but shared betweene the grace of God, and some power of our owne. To alledge and answer every cavill were a businesse of more length than difficulty: unto them all in generall I answer, That hee that takes a mans judgement touching mans abilities, he follows the sentence of a blinde corrupt Judge, and that in his owne cause. It is the Lord that judgeth us, and it becommeth us to submit to his censure, not to extoll our selves when hee abaseth us, lest wee bee found lyers like those hypocriticall Laodiceans, boasting that we are rich and increased with goods, and have need of nothing, when in the meane God knowes though wee know not, how that we are wretched, and miserable, and poore, and blinde, and naked, standing in neede of all things. Wherefore let this truth alwaies stand firme, that as no man can prepare himselfe by any strength of his owne effectually to worke his Sanctification, either alone by himselfe, or as a coworker with the Spirit of grace, so no

See the de-  
fense of the  
Remonstrants  
opinion about  
the 4. Article  
exhibited in  
the Synod, in  
the acts of the  
Synod printed  
by the Re-  
monstrants,  
Rev. 3. 17.



man can hinder the worke of Gods Spirit when hee intends to bestow this first grace of Sanctification upon a sinner.

This of Habituell Conversion in the internall renovation of all the faculties, which cannot be resisted or hindered: in the next place we are to consider of Conversion as it is our act, consisting in the operations and exercises of all gracious habites infused, as when we actually beleeue, repent, and doe other good workes. This Active Conversion is nothing but the practice of Sanctification, when being made holy and good, wee doe good and holy workes, as a man after he is raised from death, or restored to health, performes the actions of a living, of a healthy man. For that similitude of *S. Austins* is certaine, *Non ideo currit rota, ut sit rotunda, &c.* as a wheele runs not that it may be round, but because it is round; so the will beleeves not that it may be regenerate, but because it is regenerate. And therefore that is an error of the courtest bran, when our adversaries make the act of Beleeving to go before our Sanctification: whereas nothing is more certain than this, that all holy actions whether of Faith or any other grace come from that common root of holinesse infused into our soules. Now then touching these actions proceeding from grace inherent, the question is, how farre they are in mans power to refuse the doing of them: and the question may bee laid generally touching all good workes inward or outward, thus: Whether or no that man who is truly sanctified may refuse to doe any good and holy worke at all; for if any one be in his power to refuse it, all may be in his power by the same reason. But yet because Faith is a principall grace, and all the dispute is touching the act thereof, we may restraints the question unto it, though whatever can bee spoken of mans power about the action of Faith is appliable to all other gracious actions whatsoever. The question therefore is thus, Whether after that a man is once sanctified and regenerate, it be in the freedom of his will to chooseth whether he will actually

Ad Simpli.  
l. 1. quest. 2.

ally beleeeve and assent to the Promise, or not? For the explication of this point, How farre every good action is in a godly manspower to doe or leave it undone: you are to note that there is a double beginning or Cause of every gracious action in a man regenerate.

1. The spirit of God by his exciting and Cooperating grace,

2. Man himselve renewed and sanctified in all his faculties. The former is termed *Principium à quo*, the latter *Principium quod*: man worketh, but hee must be moved there to and assisted by the Spirit of grace: both together concur to the producing of every holy action. I say both together: for although man in his first conversion was merely passive, Gods spirit working all without mans helpe: yet Man in performance of any holy act is not merely Active, able to doe all of himselve without Gods helpe. No, he is partly Passive, partly Active: Passive as hee stands in need of Gods grace to stirre up, guide, and strengthen the endeavour of each faculty in the doing of good: Active in as much as being thus helped by Grace, himselve willingly moves himselve to every godly worke. Now by reason of this concurrence of man with God, these operations of grace are properly called Mansworke, not Gods worke in man. So that when a regenerate man beleeves, this act though it be caused by Gods Spirit, yet it is done and exercised by Man voluntarily moving himselve in that action, and therefore wee say it is Man that beleeveth, not Gods spirit that beleeveth: as if the act of beleieving were wrought in mans Will by the Spirit of God, in the same sort, as jugglers worke strange motions in their Puppets, which seeme to doe wondrous feats, but tis an unseene hand thats the cause of all. Such grosse conceits should not have beene devised by ingenuous mindes, and put upon so plaine and cleere doctrine as that is touching the concurrence of Gods grace with our strength in all Holy actions whatsoever. The point is easie to him that will understand, Every good desire and good worke

94 worke is partly from man, because he wills it, hee workes it, but principally from Gods Spirit, because hee makes Man to will and to worke it. Without which cooperating grace, man by Habitually inherent grace could doe no good worke at all; according to that of Christ, *Ioh. 15. 5.* Without mee yee can doe nothing, and of the Apostle, *Phil. 1. 6.* He that hath begun the good worke will also performe it; and againe, *Phil. 2. 13.* It is God that worketh in you both the will and the deed, even of his good pleasure: and againe, *1 Cor. 15. 10.* I have laboured more abundantly than they all, yet not I but the grace of God which is in me.

These things thus explained, we are yet further to note that in a man Regenerate, there are two contrary qualities inherent in every Faculty:

1. Grace, in a rectified holy inclination to goodnesse, infused into it.

2. Corruption in a vitious Quality disposing it to evill.

These two Qualities abide in the regenerate, and oppose one another, till sinne be finally overcome & abolished by death. Vpon these undeniable grounds let us proceed to declare what is a regenerate mans resistance that hee makes against the working of Grace in hindering the performance of any good worke: which you shall perceive by these two conclusions:

1. A man regenerate so farre forth as hee is Spirituall, never resists the worke of Grace, but is constantly most willing and forward to the performance of all holy actions.

None can be so ignorant in the mystery of Sanctification as to deny this; & therefore they tell us strange wonders in Divinity, who teach that mans will by grace is put *in equilibrio*, hanging like a beame upon a ballance apt to bow either way, and indifferently disposed to will good or evill. A very dreame it is, contrary to all Scripture and Experience, whereby we are taught that the Will being regenerate and made spirituall, as it is so, is so farre from standing

ding upon termes of indifferencie, deliberating whether it shall yeeld, or whether it shall denie obedience, whether it shall beleeve or not beleeve, &c. as on the contrary it doth most constantly and earnestly desire in all things to obey alwayes. A man whose eye God hath truly enlightened and touched his heart by the finger of his sanctifying Spirit, doth not stand in a mammering, shall I, shall I? shall I beleeve, shall I obey, were I best doe this good worke, or shall I let it alone? No, all his desire is now for godlinesse, the weight and strength of his resolutions and affections leane wholly to obedience, his will chooseth the good with full purpose to cleave to that only, turning it selfe from evill with much hatred and detestation.

This constant determination of the spirituall will unto obedience and that only, is a thing most manifest in Scriptures and experience of all the Saints, in their prayers, purposes, desire to obey, their joy when they could doe it, their griefe when they could not. Let thy kingdome come, thy will be done, is the prayer of every faithfull soule not standing upon quarrellsome termes of yeelding or refusing, but wholly submitting it selfe and suing for obedience. Oh, saith *David*, that my waies were directed that I might keepe thy testimonies, Vnite my heart unto thee that I may feare thy name, Incline mine heart unto thy testimonies; with a thousand such prayers of that holy man, shewing the firme resolution of a sanctified soule only ayming at obedience. Lord increase our faith, prayed the weake Disciples, Lord I beleeve, helpe mine unbelieve, that new convert; in both we see an earnest desire, not an indifferent deliberation. That prayer of the whole Church is excellent, *Psal. 68. 28.* Lord confirme that which thou hast wrought in us; and more fully, *Cant. 1. 2.* Draw mee, we will runne after thee. Heres no resistency, no hanging backe, or standing aloofe off in a doubtfull devising what to doe; but as soone as these Virgins (in the first verse) have smelt the savour of the pretious oyntments of Christs grace, poured out into their soules, they love him, him

him onely, him entirely, they'le goe, they'le run after him: and whereas corruption clogges them in their course, they still shew their readinesse to come, by their willingnesse to be drawne. And such is the temper of every regenerate man; His obedience is his Hearts joy and desire, and there is nothing that grieves him more, than when he is carried away by his carnall will and unsanctified part, against his spirituall and gracious resolutions, as may appeare for all, by that bitter complaint of the Apostle, *Rom. 7.* the latter end of the Chapter. Wherefore the regenerate Will stands not Newter betweene sinne and grace, but takes part with grace against sin, in a constant resolvednesse to hold with God and Goodnesse, against all things that are contrarie to them, according to that of Christ, [*The Spirit indeede is willing, but the Flesh is weak*] and that of the Apostle [*They that live after the Spirit savour the things of the Spirit.*]

Marc. 14. 38.  
Rom. 8. 5.

Now this is that most blessed worke of the Spirit of grace in the regeneration of mans will, namely, the taking away of that resistency which our adversaries so stiffely and odiously stand for against us and the truth. They say that grace leaves the will in indifferency, so that it hath power to resist: we maintaine the contrary, that the proper worke of grace in sanctifying our will, is to determine and incline the motions of it onely to obedience, and to take away all power of resisting or disobeying. Which appeares thus, To disobey and not to beleve is an act of the greatest sinfulnessse that can be. To be able to commit this act comes not from power and strength, but from weaknesse and infirmity: Perfect strength and liberty is to have no power nor will to commit any sinne at all, as it is in God, and the blessed Spirits, and Christs humanity; to be able to doe that which is evill is from weaknesse, from corruption. Now in the sanctified will this corruption is in part done away by grace: so that so farre as the will is made Spirituall, it neither doth nor can resist and be disobedient; it doth not, because it cannot: it cannot, because it will not; it will not, because by this new infused grace  
and

and holinesse it is made [*alwaies willing*] to obey. But this point is cleered by the late worthy Bishop of Salisbury.

The second conclusion is this,

2. That a man regenerate, so far forth as hee is carnall, doth alwaies resist the worke of grace, being unwilling and backward to performe any holy action.

This is manifest by that of the Apostle, *Rom. 8. 5.* They that are after the flesh savour the things of the flesh: and againe, *Gal. 5. 17.* The flesh lusteth against the spirit. In experience nothing is more certaine, even the best men in their best workes, and best temper, doe sensibly feelee many twinges of a froward heart, crossing and interrupting their cheerefull performance of holy dueties. From which rebellion of the Law in our members against the Law in our mindes, the most sanctified man in the world is not free, but as long as he lives he hath cause to complaine with the holy Apostle, [*When I would doe good I am thus yoked* *Rom. 7. 21.* *that Evil is present with mee.*] In this opposition of two contrary principles of all our good and evill actions, we have to observe these two things,

1. The necessity of the concurrence of Gods cooperating grace in all holy actions, to bee done after our first Conversion. For if God should give unto us a power only to doe well, by the infusion of Habitual grace, and then should leave us unto our selves for the exercise of the Act, it is apparant that we should never bring this power into Act by our own strength. For whereas we are sanctified but in part, and there remaines in every faculty a corrupt inclination to evill as well as an holy disposition to good, did not the Spirit of God constantly & powerfully assist us in well doing, Corruption would prevaile against Grace, & lead us captive unto the Law of sin that is in our members. Not that Corruption is stronger than Grace, but because we without the aide of Gods Spirit should be more ready to follow the sinfull motions of our corrupted nature, than the sanctified inclinations of grace. And if *Adams* will



being only mutable, but not as yet tainted with any inward corruption, neverthelesse wanting the effectuall assistance and support of Gods grace, was so easily seduced by temptation: much more our Wills, that are holy but in part, would quickly bee enticed and drawne away by the deceiveablenesse of inward concupiscence, and by the subtilty of Sathans temptations, if the Spirit of God did not worke mightily in us; repressing the motions of sinne, and ayding us against all outward provocations to disobedience.

2. The true cause and roote of that irregularitie which is found in the obedience of a regenerate man. Which is not that indifferencie or freedome our Adversaries contend for, whereby tis in the power of a man regenerate at all times to choose whether he will doe good or evill, but it is that opposition which the Flesh maketh against the Spirit: by reason whereof a regenerate man, when by Grace he constantly desires to obey, is by Corruption hindered in the performance. This is plaine by that of the Apostle, *Rom. 7. 19. 20.* I doe not the good things which I would, but the evill which I would not, that doe I: Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. And againe, *Gal. 5. 17.* The flesh and spirit are contrary one to the other, so that yee cannot doe the same things that yee would. Whence it is manifest, that when a regenerate man failes in his obedience it comes not to passe because his will is free, and so willing to doe that which is evill, but because his will is not so free from the power of his corruption, as it desires to bee, but is partly in bondage under the command thereof.

To conclude this point, There is in every regenerate man a possibility or power of Resistencie alwaies remaining so long as any corruption abides in him, which will perpetually make some opposition more or lesse in the performance of every good worke. But for the prevailing act of Resistency whereby such good workes might bee quite hindered,

hindered, we affirme that by the power of assisting grace effectually ayding the regenerate Faculties, that act is taken away. The flesh may strive, but the spirit doth overcome: Infidelity may cast many doubts, but Faith at last prevails: Sinne and the World may pleade much worth and loveliness, but yet in fine the love of God overtops all earthly base delights, and fills the soule with the only desire of enjoying that alone most blessed and infinite goodnesse. Thus *Amaleck* may fight, but *Israell* will get the victory: a victory indeed certaine in regard of the event, but with some uncertainty in the Combat, wherein *Israell* is sometime put unto the worst. For you are to note that albeit in the generall as touching those maine and principall Acts of beleeving, repenting, persevering in obedience, &c. grace doth work so effectually with mans regenerate will, that corruption cannot hinder it in the exercise of those Acts: neverthelesse, in many particular actions after his first conversion in the continued practice of Sanctification, hee may obey the enticings of his corrupt concupiscence, against the motions of the Spirit of grace. For many times in sundry particulars of Christian practice, God is pleased to denie that effectuall assistance which at other times he affords, and then he leaves us unto our owne strength, for experiment to trie what is in us, for humiliation in discovery of our weaknesse unto us, for exercise of Christian watchfulness in making diligent use of all gracious helps, and the like good purposes. In which case, a man that is thus left unto himselfe, presently lends an eare to the deceivable suggestions of Sinne and Sathan, whereby, wanting a rescue to bring him off cleere in this assault, hee is vanquished and though with much unwillingnesse, led away a prisoner unto those his spirituall Adversaries. During the time of which bondage, though grace shewit selfe so farre, as to cause many an heavie sigh, an hearty prayer and longing, with after its former freedom, yet can he not make a faire escape from his corruption, till Gods spirit returne and bring liberty with it,

\* 1 Cor. 3. 17. breaking the gates of Brasse, and cutting in sunder the  
 barres of Iron; that is, enlarging the heart that it may a-  
 gaine freely runne the way of Gods Commandements.  
 And thus we confesse that a regenerate man may resist the  
 grace of God; hee may <sup>a</sup> Quench the Spirit, hee may  
<sup>a</sup> 2 Thes. 5. 19. <sup>b</sup> Grieve the Spirit, hee may <sup>c</sup> Depart away from  
<sup>b</sup> Eph. 4. 30. <sup>d</sup> God through an evill and deceitfull heart, he may <sup>d</sup> Rebell  
<sup>c</sup> Heb. 3. 12. against the words of God, and contemne the counsell of  
<sup>d</sup> Psal. 107. 11. the most high: opposing all motions of grace, in these ra-  
 ging fits of his corruption, which still furiously struggles  
 for life after it is mortally wounded in our regeneration.  
 But these desertions are not perpetuall: corruption may  
 for a time let the exercise of some particular graces, but in  
 all and alwayes it shall never hinder: God who hath given  
 unto a regenerate man a power to beleve by the changing  
 of his will through the infusion of a constant inclination  
 to all spirituall good, will also cause the Act of beleiving  
 infallibly to ensue, by the assistance of Cooperating grace,  
 so powerfully strengthening the regenerate will, and so  
 effectually restraining the rebellious motions of corrupti-  
 on, that the will shall not choose but doe that, which above  
 all things in the world it most desires to doe, namely, be-  
 leeve and obey the Gospell.

Now to shut up all touching this point of Mans liberty  
 in resisting the grace of God, the summe of all is this. Be-  
 fore true Conversion all unregenerate persons doe resist  
 the gracious meanes and preparations to their Conversi-  
 on, the Reprobate finally, the Elect for a time, till Grace  
 become victorious in their perfect Sanctification. In this  
 their first Conversion or Regeneration the Elect are no  
 way Active either to worke it, or to hinder it.

After their Conversion in the doing of all good workes  
 immanent or transient, they resist not so farre as they are  
 Spirituall, they cannot but resist so farre as they are Car-  
 nall. And though in time of temptation and Spirituall de-  
 ssertion the flesh doe not onely resist but also prevaile, to  
 the hinderance of many particular gracious actions, yet  
 for

for those maine and principall Acts of Faith, Repentance, Love of God, Hatred of Evill, &c. the Spirit is infallibly victorious both to doe them after the first Conversion, and also finally to persevere in doing of them. Which comes to passe thus,

1. By Habituall grace infused, the Sanctified will is constantly determined to embrace all Spirituall good.

2. By assisting grace the will is stirred up, provoked, allured and inclined to obedience, through the proposall of the promises, and the heavenly suggestions of the holy Spirit.

3. By the same assisting grace all contrary motions of concupiscence are subdued and kept under. So that nothing can hinder obedience to follow; because by grace the will is made willing to obey, and by grace all impediments in obeying are taken away: now when all lets are removed, what can let a willing minde to doe that which it desires?

Hence you may perceive the vanity and odiousnesse of those imputations of Manicheisme and Stoicisme, which our adversaries the Iesuites and Arminians throw upon this Orthodoxe Doctrine, crying out upon us, as if we destroyed nature, offered violence to the will, tooke away all liberty from the will, and turned it in the meere necessity of those naturall instincts and inclinations that are in brute beasts: yea, as if wee made the will like a dull and senselesse blocke, that cannot move it selfe a jot in any action of grace. These are unworthie calumnies, raised out of malice or ignorance in the great worke of Sanctification: for refutation we neede but denie what they barely affirm; and tell them againe, that by our doctrine, grace doth not destroy but perfect nature. It takes not away but restores unto the will the true liberty thereof, which consists not in the instability of a Weather-cocke, to move any way, in an indifferency to will and do any thing, but in a fixed determination to will and doe nothing but what is good. Which determination is not from any vic-  
lent

lent compulsion of an externall Agent, as if the will were moved by grace unwillingly; nor yet by imposing upon the will any naturall necessity from some internall principle, as if the will did incline to good unwillingly without reason and choice, like the naturall propensity in a stone to move downwards, or the instinct in brute beasts. No, this determination of the Will to will onely good, is from an internall cause, *viz.* Habitual Sanctity infused into it, after which infusion the will inclines it selfe immutably, yet freely to that alone which is Spiritually good. It cannot chuse but will it, yet it wills it freely: for to affirme that this immutable inclination to one part takes away all freedom from the will, is to deny that there is any freedom of will, eyther in unregenerate men and damned spirits whose wills are inclined onely to evill, yet they sin freely, or in God, in the elect Angells, in the Saints departed, in the manhood of Christ, all whose wills are immutably, infallibly and after a sort necessarily inclined onely to good, and yet they will it most freely without all force or Physicall necessity. The nearer we come unto these, the higher we are unto \* perfection in every faculty. And certainly most desirable is that necessity, or immutability, or servitude, or determination, or call it what you will, whereby our wills are so disposed as they cannot but choose the good, cannot but be servants of righteousness, cannot but endeavour alwaies to obey, cannot but be holy and happie. Who would thinke himselfe wrongd that is thus blest, or imprisoned that is thus restrained? Surely it is admirable what strange benefit these Iesuited Arminians have found out in that property of mans will, which so fiercely they strive for, namely, that it must alwaies bee indifferently disposed to good and evill, having an equall power to will both alike. Is this so rare a priviledge of nature? what, such an excellent vertue to be able to commit an horrible offence, to disobey the Gospell, to despise Gods grace, to bee a slave to sinne, to doe enough at any time to damne ones selfe? call we this a prerogative of Nature, and is it worth

*Est enim quædam necessitas voluntaria, as*  
Moulin truly ly.  
Anat. Armin.  
\* Heb. 12. 23.

worth to much contention as hath beene made for it? They deserve to enjoy it that are so much in love with it. But you are to know that this pertinacity in pleading for Natures prerogatives, is nothing but a cunning pretence to debase the dignity of grace, and to arme man against God in all pride and contumacy, as if wee could frustrate his works, and bring his counsells to nought, and that if we doe obey when hee calls us, wee may triumph in our strength, if we doe not obey, we may yet glory in our malice, whereby wee could make voide Gods holy intentions of doing us good. But how happy had it beene for those collapsed Angells, and for all *Adams* posterity, had his and their wills beene created with that immutable inclination to goodnesse, wherein the Elect Angells and Saints departed are now confirmed? And how happy shall we also be, when wee shall bee able to obey as those heavenly Spirits now doe willingly, constantly, unchangeably, having neyther will nor power to disobey? This service of God alone is perfect freedome; and if the Sonne make us but in this sort free, then are we free indeede. Let us while we here goe mourning under the burden of our flesh, and that sinne which hangeth on so fast, let's often send up a wish, a prayer to Heaven for the full accomplishment of our redemption: fighting within our selves, and waiting till we also be delivered from the bondage of that remainder of corruption in us, into that glorious freedom of the Sons of God. *Amen.*

Wee have, by the grace of God, finished the first point that in the beginning I proposed touching the Antecedents of Faith; namely our Vocation and Conversion unto God. Wherein hath beene shewed at large by what meanes and in what manner a sinner is made partaker of the grace of God unto salvation. In which search, I have endeavoured to goe no further than I could see the Scriptures lead me the way: contenting my selfe with that knowledge of this secret and wonderfull worke of Grace,

2. General.



which might be to you and mee most profitable : letting passe those curious speculations which have beene conceived touching these things by men that have discovered more willingnesse to dispute and quarrell, than good affection to learne or teach ought aright in so holy a businesse. My ayme herein hath beene, to let you see what is the originall and generation of that most pretious grace of Faith, whereof we are to speake. The summe of all that hath beene more at large delivered, is thus much in brieft: that Sanctification or inherent Grace is at the first wrought in the soule of an elect sinner, meerely and only by the Spirit of God infusing into the soule new abilities and perfections in each power thereof. This worke of the Spirit is such, that wee cannot by any worth of ours deserve it, wee cannot by any inward power of our owne effect it in part, or in whole : lastly, we cannot by any liberty and strength wee have so forcibly resist as to hinder Gods spirit when he intends to worke it. Now of this our Sanctification, Faith is a part, being an inherent gracious quality infused into the soule at our effectuell Conversion or Regeneration. For its originall therefore it is Divine, being wrought in us by an immediat action of the Spirit of Grace, and not any way springing from the liberty of our wils, or strength of our corrupted nature. We are then now by the assistance of God, to come unto the explication of the nature of Faith it selfe, to shew you what this grace is, wherein the Being thereof doth consist. An inquiry it is full of much difficulty ; but the absolute necessity and singular profit of this knowledge must inforce every one of us to use the uttermost of all godly diligence in searching out the nature of so glorious and usefull a Grace as Faith is. The whole frame of Christianity turns upon this hinge ; Faith like blood runnes thorough every veine of the whole body of Religion, it gives life and direction to every holy action, its the staffe of our strength, the support of all our comfort, yea, the life of our soules lies upon it, and by it the just shall live or by nothing. Wherefore it  
concernes

concernes us neerely both to know what it is, and when we know it, to be sure that we our selves have it. Not to have Faith, is to want Christ and all hope of happinesse : not to know what Faith is, is a strong presumption of not having Faith. The Apostle concludes both in that exhortation of his to the Corinthians, 2 Cor. 13. 5. wherewith we also ought to be admonished ; Prove your selves whether you are in the faith : examine your selves, know yee not your owne selves, that Iesus Christ is in you except yee be reprobates?

To come then to the unfolding of the essence of Christian Faith : I shall begin at the lowest step thereof, and so by degrees ascend higher. 1. In the first place shewing unto you the nature of Faith or Beliefe in generall, as this word is taken in the largest extent in relation to all civill or naturall things. 2. In the next place explaining the meaning of this word Faith as it is used in speciall about Divine and Supernaturall things declared to us in Scriptures. The opening of the nature of Beliefe in generall will give much light for the understanding of the speciall consideration thereof : therefore I begin with that first :

Not to trouble you with reckoning up all the improper acceptions of this word *Fides*, *πίστις*, and to tell you that sometime it is taken for Fidelity or Trustinesse, *πίστις*, as when a thing is done or spoken *bona fide*, faithfully or truthfully, and in that exclamation *Vestram fidem!* &c. sometimes for Arguments or Proofes, from Reason or Authority brought to breed beliefe in another, which acception is usuall in Rhetoricians, *Arist. 1. Rhet. c. 2. τῶν δὲ πιστῶν αἱ περὶ ἀρετῶν*, &c. *Quintil. l. 5. cap. 10. Hec omnia [argumenta] generaliter πίστις appellant, &c.* Faith or Beliefe in the proper acception of the word, is [an Assent to such matters as are knowne only by Revelation from another.] This definition agreesto beliefe as it is taken in the largest sense : the Genus is Assent, the difference is taken from the object whereto Assent is yeelded, and that is such things as wee

understand onely by anothers revelation. Both parts will be plainly understood, if we distinguish between three sorts of knowledge [*Cognitionis gradus*] that are incident unto man:

Vid. Scot. sent.  
l. 3. dist. 24.  
quest. unica.

1. The first is *Scientia inchoata*, Knowledge properly so called, which is bred in us by the evident certainty of things presented unto our reason or sense. When wee understand such principles and conclusions in all arts and sciences as are demonstrable by evident and infallible reason, or when we know such particulars as come under our senses when they are rightly disposed.

2. The second is *Opinio*, *ᾠσις*, Opinion, an imperfect knowledge of things not cleerely presented unto reason or sense; when we apprehend things in part and obscurely, so that wee cannot absolutely say tis this or tis that.

3. The third is *Fides*, *πίστις*, Beliefe, which is a knowledge grounded on testimony and authority of others, when wee assent to those things whereof by our owne sense and reason we have no certainty nor evidence, onely we beleeeve them, because such and such have told us they are so. These three divers apprehensions of things wee expresse in formes of speech agreeable; the first, when we say, I know this to be so: the second thus, I thinke it is so: the last in this, I beleeeve it is so. A great difference there is betweene these three apprehensions of the understanding as every one may easily discern: but more cleerly thus it stands.

1. Knowledge whether it be of things past, present, or to come, hath evermore certainty in the subject, and evidence in the object accompanying it. For the things that are knowne must bee alwaies apparant to the senses or to the understanding. To the senses by the proportionableness of the qualities in the Object, and due application of them to the Organ. To the understanding by the bright light of reason shining in the things themselves. Wherefore the Object of knowledge is evermore evident, and be-

being thus evident and apparant, the apprehension thereof in the Subject, by the sense and understanding must needs bee cleere and most distinct: whence ariseth such an assent unto the truth of the thing, as is most firme and certaine, excluding all doubting whatsoever: as for instance, that the Fire is hot, the Water moist, the Sunne light, that, *Quicquid dicitur vel negatur de Vniuersali, dicitur vel negatur de Particulari, & Quae conveniunt in uno tertio, inter se conveniunt*, with the like; these things are evident, making such a lively impression upon the senses, and so cleerly discovering their reasonableness to the understanding, that we strongly assent unto their truth without all doubting.

2. Opinion is contrary unto knowledge, and always hath uncertaintie in the Subject, and inevidence in the Object, attending on it. For some things there are of their owne nature uncertaine and contingent, whereof our best knowledge is but a doubtfull conjecture: as that a red evening and a gray morning should bring a faire day. Again, those things that are in themselves certaine enough and necessary, yet unto us they will be but onely probable and conjecturall, if either our senses through weakenesse and distemper perceive them not thoroughly, or our understanding doe not cleerely apprehend the nature and reason of them: Whence it followes, that for want of cleere evidence in the things themselves, our assent unto their truth will be alwayes wavering & doubtfull, without any fixed determination to embrace any side resolvedly, but so holding it selfe to that part which for the present seemes most probable, as that it is ready to shift it selfe unto the other side, when better reason shall be discovered.

3. Beliefe partly agrees, partly differs both from the one and the other: for it partakes but of one property, namely, certainty in the Subject, though very variable, but never of evidence in the Object. Both shall appeare unto you in order. For the Object of beliefe it may bee

certaine and necessary in it selfe, but *quâ tale* it is never evident to the beleever. For evident, as I said before, those things onely are which by their owne proper qualitie and light worke a cleere apprehension of themselves in the senses, or understanding, or both. Now such things are not beleaved but knowne: as for instance, what wee see, heare, touch, taste, or smell by these senses orderly disposed, we doe not say we beleeve it, but we know it, as that the Fire is hot, the Water cold. He that relates unto mee an accident that himselfe hath seene, He knowes it, but I that heare him, doe beleeve it. Againe, things that wee understand by manifest and infallible reason, those also we know, we doe not beleeve: as for example, If an Astronomer foretell an Eclipse to fall out an hundred years hence, hee doth not beleeve, but he knowes this effect will ensue by the infallible motion of the Heavens: but an unlearned man that findes this in an *Ephemerides*, hee onely beleeves it. But now that which is the Object of Beliefe, so farre as it is the Object thereof, doth not fall under the cleere apprehension either of sense or understanding; by its owne naturall light. For things beleaved are of three sorts, Past, Present, or to Come. Of things Past before we were, and of things to Come, tis not possible for us to get any knowledge from the things themselves, by our sense or reason, unlesse it be Astronomicall demonstrations, as was touched before, or such Physicall effects as depend upon necessary connexion of their causes. Touching things Present, but yet farre removed out of the reach of sense, and eye of reason, as what is now done in forraine Countries: there is the same impossibility of knowledge by the proper evidence of the things themselves. In every one of these our sense utterly failes us, & our reason which begins at sense, failes us also; and cannot supply the defect of sense by a necessary deduction of one thing out of another: and therefore it is impossible for us to get the knowledge of these things otherwise than by history and records of times past, by discourse and relation of things  
pre-

present from such as have seene and knowne them, by predictions of things to come. Wherein though we may understand, and that cleerely enough, what is recorded, discoursed of, and foretold, yet will the truth of these things be alwaies inevident to us, unlesse our owne sense or reason could also comprehend them. As for instance, when wee reade any part of the Romane History, as the description of the battell at Cannæ, in Livie, wee understand perfectly what he saith, and we beleieve it also: but unto no mortall man was the truth of this accident, evident, but only to such as were then living, who felt and saw that calamity of the Romane state. So, when a traveller reports unto us what he hath seene in forraigne parts; we understand what he saith, and doe haply beleieve him, but nothing of all that he saith is evident unto us, till wee our selves have seene the same things as well as he. Take it then Vniverally thus: All Objects of Beliefe are known only by the relation and telling of another. But no relation of any thing which another makes unto me, can make the thing related evident unto me, *i.e.* so to represent it to my senses and understanding, that my apprehension of it should be the same with his that hath had the experientiall knowledge of it. Let a man describe unto another the fashion of some stately building, or the situation of some Citty which he hath seene, though he doe it in the most lively maner that may be possible, yet can hee never turne his Auditor into a Spectator, and make the thing he describes evident to his apprehension, unlesse by his discourse he were able to communicate unto him his owne eyes. So the most exquisite discourse of some point of Philosophy made unto a yongue auditor in that science, cannot make the point evident unto him, unlesse the reader could with his words convey his owne understanding into his hearer. Such descriptions and discourses can only effect thus much, that the hearer shall frame unto himselfe a more lively imagination of things related to him: but yet till his owne eyes, and his owne reason have fully informed,

*Segnius irritant animum demissa per aures, quam que sunt oculis subiecta fidelibus. Is true only in comparing of writing and speaking about abstract matters.*



Or let a grō-  
ded Scholler  
compare the  
conceits of  
things he hath  
now by his  
owne reason,  
with those  
which had he  
being a novice,  
&c.

informed him by immediat experiments from the thing it selfe, that imagination or conceit cannot make the thing truly evident. And in that case. let a man (for example) that hath never seene the King, but only heard him described, or seene his picture, let him compare that imagination which he hath of him by those meanes, with that other which the very beholding of his person will cause in his minde: and he shall manifestly perceive that our knowledge of things which wee get by anothers relation, falls wonderfully short of that other knowledge which is bred in us by the proper evidence of the things themselves: and that the difference is great betweene the knowing of a thing *per speciem propriam*, as the seeing of a living face, and the knowing of the same thing *per speciem alienam*, as the seeing of a liuely picture.

Hitherto of that property wherein Beliefe and Knowledge doe differ, namely, evidence of the object, Knowledge is an assent to things evident, Beliefe an assent to things inevident. The other property followes, wherein Beliefe agrees with Knowledge and differs from Opinion, and that is Certainty in the Subject. For in Opinion the Assent is alwaies uncertaine, and if not equally indifferent, yet inclinable to either side, even when its most strongly carried toward one. But in Beliefe the Vnderstanding passes over its assent and approbation unto the truth of one part; whereupon it fixeth and resteth it selfe. And therefore that definition of Beliefe, which *Suidas* hath; that *πίστις* is *σπουδής* *κατάληψις*, or *κατάληψις* *σπουδή*, Vehemency of Opinion, or a vehement Opinion, comes farre short of truth and exactnesse: for even a vehement opinion hath alwaies uncertaintie of Assent necessarily joyned with it: but it is not so in Beliefe, wherein, as in Knowledge, the Assent may be certaine without all doubting. Now of this wee are to enquire, what those grounds are whereon men build the Certaintie of their Assent in matters of Beliefe, they are these three:

1. The Authority of the Speaker.

2. The

2. The Consequence of things spoken, in regard of some good or evill in it of great moment, that concernes us.

3. Some Experiment in part of the truth of that which is related. According to the diversitie of these three things, our Beliefe increaseth more or lesse incertaintie and strength of Assent: which appears thus;

1. For the speakers authoritie, two things there are that win credit unto his testimony: 1. Wisdome and Skill that he be not deceived himselfe. 2. Fidelity and Honesty that he will not deceive us. Both these are needfull, for neither doe wee beleve a simple man though honest: nor yet will we trust a wise man, if he be not honest. But when wee have a full perswasion of a mans wisdome and faithfulness by experience formerly had in other things, then we give full credit to his words.

2. The nature of the thing much alters the strength of our beliefe: for if it be a slight matter, that toucheth us not with any apprehension of speciall delight or commodity, benefit or danger redounding to our selves, be the relation of it never so true, and our understanding of it cleere enough, yet we heed not the matter much, nor doth the minde fixe it selfe upon it in any settled and firme assent. But if the matter bee of some great consequence that touches us neerely, we beleve, as sooner, so with more strength and intention of assent. What we much desire or greatly feare, we easily beleve, and though our apprehension of it be not very cleere, yet we are willing even to force upon our selves a perswasion of it.

3. Experiment also in part doth greatly adde unto the strength of our beliefe. A story or prophesie whereof we evidently know some part to be true, we doe more easily and firmly beleve the rest. A learner that heares a discourse of some conclusion in Nature or Morality, if he perceive some part of the truth evidently, he is the more willingly induced to assent unto his teacher in all the rest. One or two conclusions thoroughly understood, marvel-

lously strengthen our assent to the truth of those that we doe not as yet comprehend.

Where all these meet together, there beliefe is firme and certaine: so farre as any failes, so much is our assent weakned. But of the three, the authority of the speaker is the chiefe, whose wisdom and fidelity certainly knowne unto us, will move us to a certaine beliefe of those things, wherein we apprehend no great matter of consequence, nor discern any evidence of the truth at all: whereas if one that hath neither wit nor honesty tell us of a matter of greatest moment, wherof we also see the probability and truth in part, yet doth he not perswade us to beliefe, though he may move us to a strong suspicion.

Thus then you see that assent, being the approbation of the truth of any thing, is common to Knowledge, Opinion and Beliefe: but with this difference, In exact Knowledge our assent is alwaies firme and unremoveable, in Opinion tis alwaies wavering and mutable, in Beliefe tis certaine, but more or lesse according to the different concurrence of those three forenamed grounds. Now out of that which I have spoken, let these two conclusions be carefully observed:

1. That all Knowledge is more certaine than Beliefe, which rule you must understand in things of the same kind, not of divers, thus: He that most firmly beleeves any truth upon the former grounds, is not yet so certaine of it as hee that perfectly knowes it; as a Countrey-man who strongly beleeves that the Sunne or least Starre is bigger than the whole Earth, upon the affirmation of a learned and honest Mathematician, is not yet so certaine of it as when afterward he knowes it by infallible demonstration. But now in divers kindes our beliefe of some things may be more certaine than our knowledge of others: as our beliefe of divine things upon Gods testimony, may be more certaine than the knowledge of humane things by the light of our reason; because our understanding hath alwaies this prejudice, that in the generall it may possibly

erre,

erre, but Gods Word cannot erre at all.

2. That perfect Knowledge takes away all Beliefe: *Cognitio*  
 that is, (for so you must understand it) perfect knowledge *1. Abstractiva*  
 of any thing excludes all beliefe of the same thing: o- *non evacuat*  
 therwise, perfect knowledge in one thing may helpe our *fidem.*  
 beliefe in another, and knowledge in part of the same *2. Intuitiva*  
 thing, doth much strengthen our beliefe of the other part. *evacuat.*  
 But here in this opposition betweene knowledge and be- *Scot. ubi supra.*  
 liefe, you must alwayes remember what knowledge wee  
 meane, namely *Scientiam Intuitivam*, or *per Visionem*, that  
 knowledge which is had by beholding things in their  
 proper nature: but not *Scientiam Disciplinarem*, or *per Re-*  
*velationem*, that knowledge which is got by discourse and  
 relation of others. And so these two propositions, [*We*  
*beleeve what we know not*] and [*We beleeve what we know*] are  
 not opposite each to other: for tis true, we beleeve that  
 which we do not know, namely, by the proper and im-  
 mediate sight of the things themselves: and tis true also,  
 we beleeve that which we doe know, *viz.* by relation,  
 which so far forth represents to us the nature of the thing  
 related, as that we are not ignorant what it is we doe be-  
 leeve. Where it must also be observed that the difference is  
 great between these two sorts of knowledge, in regard of  
 the assent that is given to matters thus known. Knowledge  
 that is by Vision or Intuition of things that are presented  
 to the sense or understanding in their proper evidence,  
 inforceth assent unto the things knowne. For in this case  
 the apprehension of the thing is so cleere, that the un-  
 derstanding cannot but approve the truth of it. And  
 therefore the Colledge of the Sceptikes of old, was little  
 better than a Society of fools, and their *ἰσχυρὸν* or *ἀκαταλυσίζ,*  
 Perpetuall doubtfulnessse of all things was somewhat  
 worse than madnes, when they would not assent that they  
 saw the Sunne shine when they looked on it, nor that the  
 fire was hot, when they felt it burne, nor would be cer-  
 taine of any principles or conclusions in reason & nature.  
 And such was *Anaxagoras* his dull, melancholy, or wil-

full frenzy to maintaine in good sadnesse, that the snow was blacke. For such is the naturall affinity between evident truth and our understanding, that though wee would, yet we cannot but subscribe and yeeld our allowance and assent unto it. Whence it falls out many times, that a Vsurer, a Church-robber, or some other not willing to leave this or that course, though doubtfull whether lawfull or not, dares not for his life read such or such a booke written on those subjects, for feare lest he should bee made to know more than hee is content to practise, and that his conscience should bee convicted in spight of his will.

But now tis not so in that other knowledge by relation: let a thing be never so plainly delivered, so that we fully conceive the meaning of that which is spoken, yet if neither our owne sense nor reason doe convince us, we \* may choose whether or no we will beleieve and assent unto it, embracing it for a truth. It is the very naturall property of man, never to be satisfied with others reports, till we our selves have seene and knowne the thing it selfe by evident experience. Draw the liveliest picture of any man, the most curious landship of any country, it contents not, wee must see both the one and other. Set downe the most tried experiments in nature taken by most skilfull Artists, this pleases not others till their owne triall confirm them. Generally, every man would faine see with his owne eies, heare with his owne eares, understand by his owne, not another mans reason. In which inclination of nature lieth the originall of all the distrust and diffidence that is in the world, and also the cause of those restlesse inquiries which we make one after another into the same things. Whence it comes to passe that whilst we are busied in examining our forefathers inventions, and posterity also employed in making triall of our examinations, neither we nor they have much time to adde any thing unto the increase of learned knowledge. Hence also may we ghesse at one cause why many Sciences, even for some thou

\*The cause is, because there is a possibility that the wisest and honestest men may deceive vs or be deceived. Every created understanding is fallible, and therefore binds not our assent.

thousands of yeares have kept one pitch, and not growne above that dwarfish stature they had in their infant invention: and also what the reason is why many that reade most, prove not the deepest schollars; for no greater impediment to exact learning, than to make use of other mens understandings, and neglect our owne. It would also hence appeare, that History, a pleasant and profitable imployment, is yet of all studied learning the weakest to give full satisfaction to the minde of man: because that depends wholly upon such grounds of truth, as mans minde desires not to depend upon at all, namely, anothers tongue, eyes, and eares. And it is observable, that very usually those that are of credulous and passive understandings, least able to imploy their owne strength in painfull and attentive inquiries after knowledge, such doe not unwillingly apply their diligence to that course of study.

But I am very sensible, that hitherto you may judge my Discourse hath had more Philosophy than Divinitie in it. If it be an error in this place, I confesse it: and crave your pardon for it: only thus much let me say, that I could not tell well how to avoide this generall consideration of the nature of Beliefe, in regard that the knowledge thereof will cleere our passage to that which followes. You have then heard what evidence there is in the object of Beliefe, what certainty in the assent given to it, how it differs, how it agrees with Knowledge. There remains but one thing more to be cleared in the Generall, and then I have done with it. Beliefe was at first defined to bee an [*Assent to things knowne by revelation*]: but now yee are further to know, that all assent is not of the same kinde and degree, but differs according to the diversitie of the Objects assented unto. Therefore we must observe, that of the Objects of Beliefe

1. Some are represented unto us only as True and Good in themselves, without any speciall relation to our benefit and commoditie. Vnto such things, whether past, present, or to come, the understanding and will of Man doe





yeeld that common assent and approbation, whereby they allow of the Truth and Goodnesse of every thing, that is apprehended by them as true and good in what kinde soever it be. This is called a bare assent, or *Credulitas*; Beliefe in strict termes, when wee only beleieve tis good and true, and goe no further.

2. Some are revealed unto us not only as True and Good in themselves, but more specially as containyng some excellent truth and goodnesse that concernes us in regard of some benefit that wee shall get thereby. In these things our assent is with adherence, affiance, trust, and dependance upon the thing revealed. For as in generall all Truth and Goodnesse drawes the faculties of the soule to an approbation of them when they are knowne, so much more doth the goodnesse and truth of those things, which are proportionable to our nature and necessities, wherein we may claime speciall interest and commodity, unite our wills and understanding in strong assent and adherence unto them. This kinde of assent is in strict termes called Faith

*Tis an erroneous curiositie to make Fiducia a consequent of Fides, and to say, Therefore I trust a man because I beleieve the truth of his promise, that he will do what he sayes: there can bee no good construction of such a saying, for tis as much as this, I trust him because*

*I trust him; or if the meaning be thus, I beleieve the truth of his promise, therefore I trust upon it, id est, I seeke not to any other meanes for obtaining the good promised, but only his promise: then Fiducia shall be the not seeking to other meanes: but this is false, for not to seeke to other meanes, is a consequent of trust reposed in the promise. For where there is a continued Act of beleieving or trusting to the Certaintie of performance, there the minde doth acquiescere, rest it selfe in the promise, which acquiescentia is the not seeking and moving after further meanes to helpe it selfe.*

as is manifest thus, A promise is a revelation of some such truth as shall be beneficiall to me in particular. <sup>b</sup> The truth of such a promise consists in the certaintie of performance. The goodnesse of the promise consists in the qualitie of the thing promised more or lesse excellent. But now to trust (*fiduciam ponere, fidem habere*) upon a promise is not to beleve the goodnesse of the thing promised (for that often is knowne perfectly enough) but to beleve the Certaintie of Performance of it unto me: as for instance, if a rich man promise to pay a poore mans debts, the poore man needs not beleve the goodnesse of the promise, for he well knowes the benefit thereof. What then must hee beleve? The truth of it: where in stands that? in the performance, that the rich man will certainly doe for him what he hath said. Now what is this else but to trust him? So that Beliefe and Trust or Affiance are here essentially one and the same thing.

Thus much of Faith or Beliefe taken in its largest extent, I come in the next place to the Speciall consideration of Faith, as the word is Christian, applied unto Divine and Supernaturall matters, revealed in the Scriptures. Faith in this use of the word hath a double acception:

1. Improper, and so it is taken three wayes.

1. For the object of Faith, the things beleaved, either

1. Generally, for the whole doctrine of faith delivered in Scriptures, as *1 Tim. 4.1*. In the latter times some shall depart from that Faith, and shall give heed to spirits of error and doctrines of Divells. See many the like place, *1 Tim. 3.9; Gal. 3.2. & 1.23; Act. 6.7. Jud. vers. 3.*

2. Specially for Christ himselfe the chiefe object of Faith. *Gal. 3.23*. before Faith came, *id est*, Christ; compared with *ver. 19. 24. 25.*

2. For the externall profession of Faith and Religion, as, *Rom. 1.8*. Your Faith is published throughout the whole world. See *Act. 14. 22.*

3. For that vertue which we call Fidelity or Faithfulness in words or deeds, whether it be in God, *Rom. 3.3.*  
shall

<sup>b</sup> In Threatnings the matter is the same *mutatis mutandis*. Our Belief of them too is more then a generall assent, but it wants a name, something tis proportionable to *Fiducia* in promises, but the effects are divers, for *Fiducia* in promises, breed joy and hope: but a firme assent to the certaine accomplishment of Threatnings breeds feare, and despair, if they be unavoidable, if avoydable, vigilancy to escape them.

shall their unbelieve make the Faith of God without effect for in Man, *Tir.* 2. 10. that they may shew all good faith or faithfulness [πιστις ἀγαθή.]

This of the word taken improperly : the next acception of it is,

2. Proper ; where to give such a description of Faith, as may comprise in generall termes all the degrees thereof, it may be fitly defined thus [*Faith is an assent given by the reasonable creature to the truth and goodness of all divine revelations*]. The termes of this definition are large, and require a diligent explication, that we may with more facility attaine our chiefe intent, in judging aright of the nature of saying or justifying Faith. Wherefore in the definition I prove three things to be considered of it :

1. The Object of Faith [*divine Revelations.*]
2. The Subject of Faith [*the Reasonable creature.*]
3. The Genus of it *viz.* [*Assent.*]

Of the nature and properties of these in that order I have proposed.

¶ 1. The compleat Object of Faith is, All divine Revelations of whatsoever things the Creator shall make knowne unto the reasonable creature. These Revelations are of two sorts.

1. Some immediate from God himselfe, by vision, dreame, or other secret but infallible suggestion. Such revelations of divine things were made unto the Prophets, Apostles, and other holy men of God : who as they beleev'd certainly the thing revealed, so they knew infallibly the truth of the revelation it selfe, that it was from God and not an illusion of Satan or their owne braine. If you aske me how they knew it, as when the Word of God is said to come unto any one of the Prophets, telling them inwardly what they should preach or answer in such or such a businesse, or when Saint Paul indited one of his Epistles, how did he or they know that the thoughts which then came into their mindes, were from immediate worke of the holy Ghost? I answer, tis not possible for any man

to describe the manner of it, unlesse himselfe had been acquainted with the like Revelations. But this is certaine, God where he comes, makes himselfe knowne, and such were the lively characters of heavenly majesty, brightnesse, and cleernesse imprinted on those Revelations, that mortall mindes were infallibly ascertained of their Divinity. Yea *Balaam* himselfe, though he could have wished with all his heart not to have knowne or beleaved those revelations that so unkindly crost his hope of preferment: yet when once the [<sup>a</sup> Spirit of God comes upon him,] he utters his parable with this preface, [<sup>b</sup> *Balaam the son of Beor hath said, and the man whose eyes are open hath said, Hee hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.*] He that was at other times driven by the divell into furious motions of mind procured by spells & enchantments, is now as forcibly moved [<sup>c</sup> *per spiritum* G.] or borne away by the power of the holy Ghost, who in this revelation makes so cleere a discovery and strong impression of divine truth in the minde of *Balaam*, that the Wizard <sup>d</sup> cannot but speake what he knowes and beleaves, though it quite undoe his owne desire of Greatnesse, and *Balacks* hope of Victory. Whence also this rule followes generally true, That where the revelation is infallibly knowne to be of God, there will be a firme assent to the truth of the things revealed\*. Now we are further to note, that upon such immediate revelations and suggestions of the Spirit, is grounded that Faith which is usually stiled, the *Faith of working miracles*. A gift proper to the primitive times of the Church, bestowed then on many for the better establishment of the Gospell among unbelieving Gentiles or Jewes. Though the words of the Promise runne largely, *Marc. 16, 17.* yet it seemes not likely that every private true beleever had this priviledge, but rather that it was bestowed on such as \* were Preachers and Publishers of the Gospell for confirmation of their doctrine. And amongst them twas given not onely to the truly faithfull beleever, but

<sup>a</sup> Num. 24. 2.  
<sup>b</sup> Vers. 3. 4.

<sup>c</sup> 1. Pet. 3. 21.

<sup>d</sup> Num 24. 13.  
[I cannot passe the commandment of the L. & c.]

\* The reason is, because every created understanding is evidently convinced of this, That God can tell no lie.

\* Thus prophesie and gift of miracles are joynted together, Mat. 7. 22.

to others also, as appears by *Indus* to whom this power was given as well as to the rest of the twelve, *Matt.* 10. 1. and in many other reprobate, *Matt.* 7. 22. Lord, Lord, have wee not by thy name prophesied, &c? The proper ground of this faith and assurance of working some miraculous effect, was the speciall and particular suggestion of the spirit. Other motives there were further off; as the generall perswasion of Gods omnipotency, the belief of that promise which Christ made to his Disciples, *Matt.* 17. 20. [*Verily I say unto you, if yee have Faith as a graine of mustard-seed, yee shall say unto this mountaine, remove hence to yonder place, and it shall remove, and nothing shall be impossible to you.*] but more specially that larger promise hee made at his Ascension, *Mark.* 16. 17. 18. [*And these signes shall follow them that beleeve: in my name they shall cast out devells, they shall speake with new tongues: They shall take up Serpents, and if they drinke any deadly thing it shall not hurt them: they shall lay their hands on the sicke and they shall recover.*] But these grounds were not sufficient to give assurance of performing this or that miraculous act, without a speciall and particular suggestion of the Holy Ghost, informing them inwardly both touching the time when, and matter wherein they should worke a Miracle. For as all beleevers had not that power, so such as had it, could not doe wonders when and in what kinde they pleased: but were to expect a speciall warrant and direction from the Spirit; like unto *Peter*, who, though a faithfull beleever, yet durst not venture upon a miraculous attempt of walking dry-shod upon the water, without a speciall word from Christ, bidding of him come unto him in that manner, *Matt.* 14. 28. 29. In these times, wherein this speciall direction ceaseth, and also miracles have nouse (unlesse for conversion of a Countrey where the Gospell hath never beene preached,) this gift also is ceased. Thus much of the first sort of Revelations to bee beleeved: the other folloves.

2. Some Mediate, delivered from God, by others, unto

us. Such were the answers & Sermons which the Prophets and Apostles made by word of mouth unto the people, such is now unto us the whole written word of God, which is now the only ordinary object of our Faith. Now touching the Scriptures, wee are to enquire how farre things revealed in them may be knowne, how farre they must bee believed. You have heard before the difference betweene Knowledge and Beliefe; that is an assent to things evident, this, to things not-evident: therefore seeing those things that are written are generally the object of our faith, wee must diligently examine what evidence there is to bee found in these things, or whether any at all; that so wee may know what to judge of that assertion of our adversaries the Papists, who make obscuritie one essentiall property of Faith. In the opening of this question, Whether things revealed in Scriptures be evident to Mans understanding, let these distinctions be observed in the first place,

1. The Scriptures containe in them matters of three sorts, viz.

1. Precepts and Declarations of the doctrines of Religion, whether in the higher mysteries thereof, as of the Trinitie, Incarnation of Christ, &c. or in other inferiour points of Sanctification, Piety, and morall Practice. And unto this head may be referred all such discourses of naturall things as are found in the Scripture; as of the windes, thunder, &c.

2. Histories of matters of Fact past and gone, as of the Creation, Fall of Man, the Flood, &c.

3. Predictions of things to come hereafter, whether they be merely Prophetically, or withall doe containe some speciall Promise or Threatning concerning those to whom the prediction is made.

2. There is a twofold Evidence,

1. One of the Narration, when it is made in Words and Sentences, so plaine & perspicuous, that the Understanding conceives cleerely what the Speaker or Writer meanes.

2. Another of the thing it selfe that is related, when ei-



ther our senses doe plainly perceiue it, if it be a thing sensible, or our understandings doe manifestly behold the truth and reason of it, if it bee only intelligible. This distinction is most manifest in all discourses, and specially in Mathematickes, where the meaning of a Proposition or Probleme may be cleerely understood, what is to be knowne or done, before one jot of the Demonstration be understood, how and wherefore it must be so.

3. Wee must distinguish of Mans understanding in a twofold estate;

1. Of Naturall corruption, as it attaines no further light of knowledge than that which may be gotten by the ordinary gift of God in the course of a learned education, and painefull studie of Humanity and Divinity for such ends as men propose unto themselves.

2. Of Grace and Regeneration, when the Understanding is inlightened; and the eyes of the minde opened to discerne of spirituall things according to their spirituall nature. Herein also lies a great difference, because all things that are inevident to a man unregenerate, are not so to the regenerate.

These things thus distinguished, let us set downe the truth touching this point in some few conclusions, which follow:

1. All things revealed in the Scriptures, whether they be Doctrinall, Historicall, or Propheticall, may be knowne in the evidence of the Narration, not only by such as are truly sanctified, but by those also, who, remaining unregenerate, enjoy only the benefit of common illumination.

This conclusion is to be observed against that injurious accusation wherewith those of the Romish Church have slandered God and his written Word, that the Bible is an obscure booke not to be understood. A fond and impious conceit, if ever any were. The Scriptures are obscure, say they, but to whom trow yee? To their learned Clergie and illuminated Doctors? No, they can understand them well enough, they are able to reconcile all seeming

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contradictions, to reduce all tropes and figures to their plaine meaning, to note the various acceptions of words, to dive into all hidden mysteries of the text, and over and above the just meaning finde out many spirituall senses of it, that the author never thought on. This they can doe y and for wittnesse of it, we have of their owne writing infinite volumnes both of Controversed Divinitie decided, if wee beleeeve them; by Scripture rightly understood, and also of Commentaries upon the text, which testifie unto us as no small painfullnesse in searching out, so much peremptorinesse in defining the true sense of the most Difficult places of Scriptures. And surely well they may bee confident, having besides their owne and others wits, the Helpe of the Popes infallibilitie, in which respect one would thinke they should now make an end of writing, or at least of jarring one with another in their opinions and interpretations. For may we not thinke that the Popes are very uncharitable who being endued with an infallible Spirit, doe not sitting at ease in their chaire compile at last an absolute Commentary upon the Bible, after which no Iesuite of them all should dare to vent his owne private opinions? or it may bee risibushfulnesse in the Friars not to trouble his Holinesse about so small a trifle as is the right meaning of Scriptures, unless we say, that the Romish Apollo is not at leisure to utter Oracles from his trivet, unto every poore Friar that intends to trouble the world with a new booke. Here questionlesse is a great fault, but let them take it among them: meane while wee see their owne practice confusing their owne opinion of the Scriptures obscurity, unlessse they will give us leave to thinke; that all their preaching, disputing and writing hath bene about they know not what. But, (say they) the Scriptures for all this are obscure to the Laity! And are they so? whose fault is that but the Clergies? whose duty it was if pride and lazinesse would have given leave, to have seene their people better instructed. If Scriptures are plaine unto themselves, why did they not make them plaine

Iob 12.

unto others; or must we in earnest speak that of the Romish Clergy, which *Iob* doth of his friends in derision [*No doubt but they are the people, and wisdom shall die with them;* Jas for the poore snakes, the Laickes, they, simple soules, have not wit enough to understand the meaning of plaine words. To such their proud contempt of Gods people, we may with indignation oppose that of *Iob*. Even these have understanding as well as they, yea & are not inferior unto the greatest part of them, unlesse they could give the world better prooffe of their deeper wisdomes. But what if they be inferior? are the Scriptures obscure, because some things are hard to be understood by the ignorant and unstable mindes? So we might say of the plainest book that ever was written of Logick, that tis obscure, because a fresh man doth not understand it.

It is no prejudice to the cleernesse and perspicuity of the Declaration, that there be some things in it which are hard to be conceived by some men at some times. We doe not account the prophecy of *Esay* touching Christ which the Eunuch read, to be a darke and obscure prediction, but we know twas cleer and plaine enough, though the Eunuch a raw profelyte understood not the meaning of it. Tis much we cannot be as charitably minded of the Scriptures, as we are of other bookes in our ordinary studies, wherein when we find some things difficult, we can suspect our selves, rather than the author, & when afterward we understand him, we doe not censure him of obscurity, but blame our owne dulnesse, that could not apprehend things plainly enough expressed. And me thinkes the Iesuites might be content to give God Almighty leave to write but even as men of greatest understanding do, namely, to comprise much matter in few words. They might know that in such writing, (and such is the stile of all the Scripture) things may be expressed very distinctly and properly, which yet cannot haply be understood at first reading, but after some study. In which case twere a reasonable thing for our adversaries to perswade the world that

that the Bible were at least as easie a book as some humane author, and that the abundant riches of knowledge in it did by the least deserve as much paines in the search of it, as a piece of *Aristotle*, some hard Poet, or some intricate crabbed scholasticall discourse of some Iesuite. Did they not greatly mistrust the discovery of their owne errors by such an insinuation of Scriptures facility, they would never discourage their disciples from them, and yet exhort them to the study of many an obscurer author. For our selves, we have learned better things, than to bring God in suspicion with man of envie and fraud, as if hee had caused a word to be written for instruction of men which they should not understand, and in it had laid a snare to intrappe mens soules in Heresie and false opinions, by perverting the Scriptures to their owne perdition. No, against such calumnies we oppose Christs censure of his owne words (for such are the Scriptures) *Prov. 8. 8, 9.* All the words of my mouth are in righteousness, there is nothing froward or perverse in them (no danger of Hereticall infection) They are all plaine to him that understandeth, and right to them that find knowledge (nor intricate obscurity that no man can tell what to make on't.) Yea, we dare avouch that did the simplest of people use but halfe that diligence that they ought in attaining Christian knowledge, and would take but as much paines to understand the Scripture as they doe of the Evidences of their Land, or the Statute booke, or such like, experience would quickly tell them, that the Scriptures are not so farre above the reach of their understandings, as now generally all men not book-learned doe conceive, to the infinite prejudice of Christianity. But however, must the Scriptures be obscure, because men are carelesse, is the Bible a hard booke, because common people understand it not in Latine, are all things in it darksome and intricate, because one man understands not this or that particular, which yet another doth, or those of the present age perceive not the meaning of such or such a prophecy, which the next age may

may clearly understand? These are weak inferences, and such as cannot overturn our first conclusion, namely, that all Doctrines, Histories, Prophecies, and whatsoever else in Scriptures, may be knowne and understood by the perspicuity of the narration in the literall meaning thereof, by all sorts of men bad and good. For what history of the Bible can be named that may not be plainly understood, I say not by a learned or godly, but even by any man? What prophecy, the meaning wherof hath not, or will not be plainly found out? What text of doctrine, whereof some have not or shall not understand the right meaning? and when tis once found out, may not all understand what one doth? yea take the deepest mysteries of Religion, as about the Trinity, Incarnation of Christ, Resurrection, Life everlasting, Regeneration, and the like, there is none of them so obscurely set downe in Scripture, but that the declaration of them hath light enough to discover unto us what that thing is which we do beleieve, so that we may give an account of our Faith in that behalfe. Nor is this knowledge of divine things by the evidence of the narration any peculiar priviledge of the godly, but common unto the unregenerate. For Charity, though it could wish, yet cannot be so blinde as to suppose, that every one who is able to interpret Scriptures, and to write or preach soundly of the doctrines of Divinity, is a man truly sanctified by the Spirit of grace. Experience and Reason make good the contrary, that a singular measure of knowledge, and no measure of sanctification are competible. Who sees not abroad in the world many wicked and ungodly wretches abounding in knowledge, and yet destitute of all true piety? and is it not so in the Divell, who as in knowledge he surpasseth the best of men, so in malice far exceeds the worst of all creatures? The cause is, for that, this knowledge is onely a degree and necessary antecedent unto saving Faith; and is not so essentially linked unto it, but that it may be where Faith is not. Its easier to informe the understanding than to subdue the will and affections,

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the minde may be plainly taught, whilst yet the heart remains froward, unbroken and untractable : the very heart and life of Faith is the strong inclination and union of the Soule unto the truth and goodnesse of spirituall things, preferring them in our choyce above all other things whatsoever, which gracious motion is the proper worke of Gods spirit powerfully binding and drawing the heart to embrace that good which is offered unto it : but it doth not necessarily follow the right and cleere information of the Vnderstanding. Whence it is both possible and easie for an unregenerate Christian by the helpe of common illumination to goe farre. I say by common illumination, understanding thereby, that course of the Revelation of divine truths now usuall in the Church, consisting in the knowledge of all Arts, skill of Languages, use of other mens labours in their Writings and Commentaries, conference and hearing of the learned living, and accustomed painfulnesse in study of any kinde of knowledge. By these meanes, a Christian, presupposing the truth of holy Writ, may in the state of unregeneration, prove excellent in the understanding of Divine mysteries. Hee may understand all and every the Articles of Christian beliefe, all Controversies in matter of Religion, all duties of Piety in Christian practice, any Sermon or Treatise tending to holy instruction, any place of Scripture of darkest and doubtfulllest interpretation. Yea, in these things many times Sanctity goes not so farre as those common graces doe : and you may know by experience, that the holiest men have not bene alwaies the happiest expositors of Scriptures, nor soundest determiners of Controversies, but that both of Papists and Protestants many times men of ungodly lives and Idolatrous profession have equalled and exceeded others in their Commentaries and Treatises. And doth not the triall of every day shew that many a wretched man and vile hypocrite may yet make so good a Sermon (even about the most spirituall points of Christianity) and so heavenly a prayer, that those who are of

quickest



quickest sight, yet seeing him but a farre off, may deeme him sound hearted? So easie a matter it is for love of this world, to learne Religion by rote, and to teach the tongue to speake, what the heart doth not affect. This of the first conclusion, the next is this:

2. All Histories and Predictions are knowne unto the most illuminated understandings, by no evidence of the things themselves, but only by evidence of the relation.

I shall not need stand long in proving this conclusion. In many precepts and doctrinall discourses, sense and Reason may have something to doe, but in matters Histori-  
cal and Prophetical, Faith only beares sway. For Histories of things past and gone there is no knowledge at all to be had of them otherwise than from authority of Scriptures relation. That the world was drowned, *Noah* saved in the Arke, &c. doth not appeare unto us by any argument from the things themselves, evident to sense or reason, but only by the story. So for Prophecies, promises, threatnings, they are not evident, till the event make them evident. As that the Jewes shall bee converted, the Papacy rooted out, &c. we know these things only by the Word foretelling them. In neither of these kindes can our sense be informed, or our understanding convinced of their truth, and therefore wee must rest upon Revelation beleaved. Of these two kindes principally is the Apostle to bee understood, in that description of Faith which hee makes, *Heb. 11. vers. 1.* where he useth two words to expresse the objects of Faith, the one τὰ ὁρατά, Things not scene; the other τὰ ἀπρόσβλεπτα, Things hoped for. Things not scene are of a more large extent, and comprise all both past and to come; things hoped for have a speciall relation to promises of some future good. Both are the proper objects of Faith, which is alwayes drowned in the sight of things that were unscene, and possession of things that were hoped for.

The third and last Conclusion followes, which is this.

3. Precepts and discourses of Dogmaticall points mentioned

tioned in Scriptures are in part knowne by the evidence of the things themselves, both to the regenerate & also the unregenerate.

This conclusion is of manifest truth, as shall appeare thus. In Scriptures there are doctrinall discourses of divers sorts: some of matters belonging to Nature and Morality, others of mysteries peculiar to Divinity. Of the former sort are those manifold allusions, similitudes, and other passages of Scripture about the properties of living creatures, of Plants, of Mineralls, of Meteors, and other naturall things mentioned often in *Iob*, *Ecclesiastes*, and divers other places. And also those sundry precepts of Oeconomickes, Ethickes, and Politickes, scattered as in the whole body of Scriptures, so specially collected in the booke of *Proverbs*. Now in these things albeit it be true, that by reason of our extreme ignorance in many things, which greatly prejudiceth our exactnesse of knowledge in any, wee doe in part firmly rest even in these common matters upon the truth of Gods revelation, yet it cannot be denied but that they are in part evident unto our sense and reason. It were no hard matter for a man that hath but little goodnesse, to make an exact commentary of all Philosophicall matters mentioned in Scriptures: much grace needs not to the writing or understanding of such a booke as *Vallofius* his *sacra Philosophia*. And theres no doubt but a meere Moralist or Politician, had he no more goodnesse in him than ever was in *Machiavell*, should hee but diligently reade *Salomons Proverbs*, the booke of *Ecclesiastes*, and other parts of the Bible that touch upon things within his Sphere, would evidently see that there is in these Scripture-precepts the most pure and exquisite reason of all true Honesty and Policy in the world.

But now in other points that are the more proper doctrines of Divinity of a higher and more spirituall nature, some there are that can never be comprehended by any evidence of reason, no not of the most illuminated in this life: such are the mystery of the Trinity, the union

of two natures in one person in the Incarnation of Christ, That there is a Catholicke Church, &c. Some againe there are which may be in part evidently knowne in their proper nature, but yet only by such as are truly sanctified and illuminated by the Spirit of grace; not by the unregenerate. I need give but one instance, tis a large one, and takes up at least one halfe of Christian Religion: and that is the whole mystery of mans Regeneration; and his estate in Grace in this life. Wherein a thousand particulars there are cleere and evident unto the sanctified and spirituall man, which the carnall man knowes no otherwise than by rote and relation. That wonderfull change which the Spirit of God workes in raising a sinner from death to life, the power of a saving Faith, the nature of godly sorrow for sinne, of peace of conscience, of joy in the lioly Ghost, of Gods sweetest mercies in the remission of sinnes, the infinite comfort the soule finds in his favourable countenance, our communion with Christ, of the testimony of Gods Spirit and our Conscience in point of Adoption, the whole art of our Spirituall warfarre, containing the wiles and subtile methods of Satan and Corruption in tempting, with the admirable power of Grace and Spirituall wisdom in making resistance and overcoming: these things, with the like, wherein consisteth the very soule and life of Christian Religion, are very riddles unto the man unregenerate, & when he heares them spoken of and press'd upon him, his heart is overflowed with a kinde of bitter humour betweene admiration and scorne; that another should speake so earnestly about that, wherein hee findes no such great matter of consequence. No, hee knowes these things onely by the booke, experience and evidence of them in his owne heart hee hath none; and therefore his knowledge of these things is cloudy, uncertaine, hovering, floting in superficiall flourishes of Rhetoricall discourse, not piercing into the substance and life of the thing it selfe; and where hee comes next to it, tis but the imitation and bare repetition of o-  
thers

The booke of Canticles which treats of that spirituall and heavenly fellowship the sanctified soule hath with Christ, cannot be thoroughly understood in the true life of it, but by those that are sanctified.

thers inventions, whereunto his owne barren head and gracelesse heart hath little to adde of new store. Whence it falls out in common experience, that in these points of Divinity, and in such cases of conscience as necerely concerns the Spirituall estate of man: you shall have many a godly Minister of meane gifts but of an holy heart, yea many a plaine and simple man in regard of any depth of other knowledge, that yet will discharge himselfe with greater skill and dexterity, and give better satisfaction, than some of those that may challenge the praise and admiration of being deepe Divines and learned Teachers in Israel. And this is no small fault wherewith Popish Schoolmen and Casuists are taxed by our Divines, that even the words of Regeneration, Sanctification, &c. are somewhat strange to be found in their writings, and that their discourses and decisions in matters of that kind are intentionall, forraigne, dull, and heartlesse.

Thus we have seen touching this Object of Faith, namely, Gods written Revelations, How far forth they are Evident and may be Knowne, how farre forth they are Inevitable and must be Beleeved. Briefly thus, All things in Scripture may be knowne by the plainnesse of the written narration, else the study of Divinity were a vaine and impossible attempt. All things in Scripture cannot be known by the sight and evidence of the things themselves, for then were Faith utterly taken away. Wherefore againe, Points of Nature and Morality may be in themselves evident to all, but the proper mysteries of Divinity can be in part evident onely to the Regenerate. Now by this wee must learne what to judge of the Popish doctrine, which makes Obscurity one essentiall property of Faith. Faith, say they, is an assent given to any proposition revealed by God *propter auctoritatem revelantis*: and two essentiall properties this assent hath: 1. Certainty, 2. Obscurity. Of Certainty wee shall speake hereafter; concerning Obscurity wee yeeld unto them thus farre: That all the Objects of Faith are Obscure, that is, in the Apostles sense, *incomprehensibilia*.

Things not seen, and comprehended in their proper nature by our senses or understanding. And so not onely the more secret-mysteries of Religion, as the Trinity, Incarnation, &c. whose depth and largenesse our reason cannot compasse, but all other matters Historically or Prophetically, which are easie enough to be understood, are notwithstanding Obscure, that is, Inevident, not lying open to the direct view of body or minde. But this doth not please our Adversaries, tis not want of evidence in the thing revealed, but want of perspicuity in the Revelation it selfe which they understand by obscurity. Their meaning is thus, Faith is an assent to obscure Propositions, that is, to Propositions not understood, whereof wee know not the meaning. I, this is it, this is (as a learned man speakes) one roote of Popery in graine, whence originally issues out that blacke darknesse of superstitious ignorance, which covers the face of all that part of Christendome, where Romish tyranny hath the upper hand. And yet that wee may here also gratifie them a little, wee confesse that Christians can for a need yeeld assent to such propositions whereof they understand not the meaning. We have reason to yeeld as much respect to Gods writings as *Socrates* did sometime to an obscure booke of *Heracitus*, *Ἄπ' οὐρανῶν, faith he, γράται· ὅπως δὲ καὶ μὴ οὐρανῶν;* so when in reading the Scriptures we meet with many hard sentences, &c dark prophecies wee know not the meaning of, we also can say, That which I understand I beleve for truth, that which I understand not yet I beleve too that is a truth whatsoever it be. But in this case it is manifest, that this assent is full of trouble and confusion, and whereas faith gives rest and satisfaction to the minde, this fills it with anxiety and distraction: will any man not strangely careless and blockish, be content with such a faith as this, I beleve I know not what? And if in some particulars, even pure necessitie cause us for the present to bee contented with such a beleve, because of our ignorance: must it therefore be brought in as a generall and essentiall property of Faith, that

Laert. in Socr.  
crat.

that tis an assent to things obscure or unknowne? But this makes much for the advancement of the Catholike cause, and therefore the factors for Rome have reason to stand stiffely in defence of this their doctrine, for so when they have dropped in the eares of their disciples, this poyson, that the faith of a Christian is an assent to things obscure, to he knowes not what, they have at one stroke nayled their eares to the doores of their Church, and made them their slaves for ever, and wonne them over to their blinde Canonick obedience, as to beleve, so to doe they know not what. The summe of our Adversaries doctrine in this point is briefly expressed by *Becanus* in his *Theolog. Scholast. tom. 3. cap. 1. Quæst. 3.* who therein followes his leaders the rest of the Iesuites and Schoolmen. To the Question *An Revelatio prima veritatis, ut sit formale objectum fidei, debeat esse obscura?* he answeres affirmatively, that Divine revelations as the objects of Faith must bee obscure; and that in a twofold respect:

1. *Ex parte rei revelatae: Revelatio enim non debet clarè & evidenter ostendere rem revelatam.* A very strange conceit; Revelations must not declare things plainly and evidently. why so? When God revealed his will to the Patriarches, Prophets and Apostles did hee not doe it plainly, and did not they clearly understand what was meant by the Revelation? They did. But happily the Iesuites meaning is a little better. The revelation must not *clarè & evidenter ostendere rem*, that is, no revelation hath this force of it selfe, *Ut rem revelatam exhibeat nobis Presentem, ut clarè & intuitivè videamus rem narratam.* If this were all the Iesuites meane by this doctrine; wee would subscribe unto them, and willingly grant that revelation doth not make things Present and offer them to our view: for if they were present, and seene, what need a Revelation? In this sense we easily admit the proofes which they bring for Faiths obscurity; out of *Heb. 11. 1.* that faith is *ἐν ὧς ἰδόμενον*; of things which we behold not by the eye of sense, or reason: and out of *1 Cor. 13. 12.*



ἡλικίαν δὲ ἀπὸ δὲ ἐόντων ἐν αἰσθησιν, τὸ δὲ οὐκ ὄντων οὐκ ὄντων. True, the things that wee beleevē, are now knowne by us in this life, no otherwise than as wee doe know a man whose face we behold in a glasse, but doe not behold his person: but our knowledge of the same things in the life to come, is as when we know a man standing before him, and looking him full in the face. So the Scriptures are *ἡλικίαν*, a glasse wherein we may behold the shape and picture of all things to be beleevēd, but tis the picture only, nor the substance and body it selfe. Were this all our Adversaries intended, the difference betweene us were at an end: things beleevēd are obscure, *id. est, Non-praesentes, non-visa*: we grant it. But this doth not fully fit their turne; for though the things themselves bee obscure, that is, not immediatly scene and looked upon, yet the narration of them in Scriptures may be perspicuous, and plaine to be understood. Now they like not this, all is quite marr'd if they give way so farre, as to grant that the Scriptures are plaine to be understood. This may not bee tolerated in their Schooles and Pulpits, and therefore tis that in their Sermons and writings upon that subject they so bestirre themselves like a heard of wilde beastes, to raise up all the dust they can, wherby to darken the light of that bright most Sunne. And this is the thing that they aime at in their description of Faith, when they tell us that it is an assent to obscure propositions, their meaning is villanous to lay a ground for ignorance and implicate believe, that it sufficeth a religious Christian to salvation that he beleevē in grosse the truth of all which the Scriptures and Church doe deliver, though he understand nothing at all distinctly. Let him jumble over his Creed in Latine, and understand never a letter, yet is he a good beleeving Catholike, and it sufficeth that the Creed be recited by him *in Persona* Tom. 3. cap. 8. *Ecclesie*, as *Beccanus* out of *Thomas* very conceitedly affirms: So in stead of distinct knowledge necessary unto saving faith, they breed in their people a dull, turbulent and confused assent to something but they know not what: which

Tom. 3. cap. 8.  
 quæst. 1. §. 10.

which is indeede rather a stubbornnesse and wilfulnesse of resolution, than the well advised beleefe of a Christian. Iust so doe Sorcerers and Witches beleeeve confidently in the vertue of a number of Verses, Spells, Characters, &c. which they cannot tell what to make of: and such is the Magicall Faith of those whom the Romish Whore hath bewitched with her enchantments. Nor hath this opinion of Obscurity in matter of Faith any ground at all in those two places before alledged. For the first, in *Heb. 11. ver. 1.* Faith is an argument of things not seene. Most true, they are not seene, because Faith apprehends them, and sight destroies Faith. But what then, are they unknowne too? No, for Faith is εἰς ἄχραντον, an evident argument even of these things that are not seene. Yea, but whence doth Faith fetch this argument? not from the things themselves, for they are unseene. Whence then? from the Revelation and Declaration of them in the word, which makes them cleer to the apprehension of the beleever. Againe, in that *1. Cor. 13. 12.* [*Wee now see through a glasse darkely.*] True, wee see things but as in a looking glasse, therefore wee see them darkely: for let a man first view the shape of any thing in a glasse, and afterward look on the thing it selfe, his first knowledge of it will bee but dark in comparison of the latter. Neverthelesse it is not so darke and obscure, but that a man may describe what thing it is hee sees; if hee behold a mans face in the glasse, hee may distinctly tell that such a man hath such a visage. In the like manner the Revelations of Scripture are like a cleere well polished glasse, free from dust, flawes, crackes, or other deformities: in them wee may behold all the mysteries of Religion cleerly represented in their shapes and proper colours, so farre forth as is needfull for us to see them in this life: and when attentively we marke what is shewne unto us, wee may take distinct notice of every thing that isto be beleaved by us, in all articles of Christian Faith. And this knowledge is

in it selfe distinct and cleere, though compared with that other proper immediate beholding of the things themselves, face to face as the Apostle speakes, it may justly be termed Darke, and ἐν ἀνίστασι. Let one instance make all plaine: in Gal. 3. 1. the Apostle saith that Christ was described unto the Galatians κατ' ὁσδοκίμους before their eyes, ἐν ὧν ἐσταυρώθη, being crucified among them. Why this was not possible, that what was done at Ierusalem on mount Golgatha, should bee seene in Galatia many hundred miles from it. How then was Christ described and crucified in the sight of these Galatians? It was in the cleere and manifest declaration of him by the Apostles preaching. Which though it could not make the sufferings of Christ so evident unto the Galatians, as they were unto such as stood by the crosse of Christ and saw him suffer; yet so cleere and distinct was the representation thereof, δι' ἰσότητος, in the mirrour of the Apostles preaching, that the Galatians faith in this case was not an assent to things obscure which they understood not. Its one thing then for a matter to be present unto us in it owne nature, another for it to be perspicuously & plainly set forth in a narration: in which latter sense we affirm against the Romanist, that all objects of Faith are not Obscure but Evident in those Revelations of them which are made in Scriptures.

See 2. Cor. 3.  
18.

2. *Ex parte Dei Revelantis.* For, non constat nobis clarè & evidenter revelationem illam propter quam credimus articulos fidei, à Deo factam esse. No, is it not evident to us that the Scriptures are of God? To whom then? was it evident to the holy men of God to whom they were first inspired? Yes, the Iesuite grants that, but yet heare his words, Num. 12. [*Propheta & Apostoli, saith hee, habuerunt tantum evidentiam revelationis, non autem evidentiam Prima veritatis. Tametsi enim evidenter cognoscerent, Deum esse, qui ipsis revelabat mysteria fidei, non tamen evidenter cognoscebant Deum esse summè veracem, qui nec falli possit nec fallere. Vnde sequitur assen-*

*assensum illorum quem habuerunt circa mysteria fidei, fuisse obscurum, & ejusdem speciei, cum assensu fidei nostra.*] See ye this Iesuite, how hee would blow away with one blast all the certainty of Christian faith, and so bring the matter about, that there shall be no sure footing for it, unlesse it be in the authority of the Church, and the Popes infallible fancy. Revelations of Scripture are not evident to us that they are of God; to the Prophets and Apostles they were indeed evidently knowne to bee of God, but yet see the mischief, the Truth of God, the Revealer, was not evidently knowne unto these holy men, nor were they infallibly certaine, but that God might and would tell them a lie. A foule blasphemy, and I know not whether hee doe deserve the name of a Reasonable creature who is not himselfe, or thinks there is any, that is not infallibly, evidently, and most certainly convinced of this truth, that God cannot bee deceived himselfe, nor will deceive any. But touching this point, that wee have no such obscure tottering foundation for our faith, but a most sure and cleere word, full of brightnesse and majesty, like light shining into our soules, and by it owne characters discovering it owne divine originall; of this hereafter more fitly in handling the certainty of Faiths assent.

Now in the meane time for conclusion of this first point touching the Objects of Faith, How farre forth they are Evident or Inevident, these two consecratories may be noted out of what hath been said:

1. Knowledge by sight takes away Faith: that is, so far as sight goes, but no further: for as we said of Beliefe, in general, so here Evident Experience of the truth in some things doth helpe our Faith in other. Whence tis usuall with the godly to strengthen their faith in the promises for time to come, by calling to minde Gods mercies of old, and that evident triall of them they have had in time past. And *Thomas* because hee saw the Evident truth of Christs Resurrection, did more firmly beleve the rest of the my-

*Fides non habet  
meritam ubi  
ratio habet ex-  
perimentum,  
Psal. 77.  
Iohn 10.*

ltery of mans Redemption by him. But otherwise in the same things as sight waxeth, so Faith waineth, the greater light & certainty drownes the lesse; & where Knowledge is perfect, the Faith, though it remains in the Habit, yet it ceaseth in the Act. This is manifest by that opposition which the Apostle makes betweene Faith and Sight, 2. Cor. 5. 7. [*οὐδὲ νῦν ὁρᾷ μετὰ σίμων, ἔτι δὲ εἴδω,*] what this walking by Faith is, is plaine Chap. 4. 18. [*We looke not on the things which are seene, but on the things which are not seen: for the things which are seene are temporall, but the things which are not seene are eternall.*]

2. A distinct explicate knowledge of divine things in the Revelations of them in Scripture, is necessary to the being of Christian Faith,

By explicate knowledge, I meane, the understanding of the articles of Beliefe, so farre forth as they are plainly declared in Scriptures. This Historicall knowledge (for so we may terme it synecdochicōs) of the letter and meaning of the Scriptures in such things as it proposeth to be beleev-

\* Marc. 16. 22.

[*This shall not come to thee*]

Mat. 17. 23.

[*They shall kill him, &c. and they were very sorry.*]

Ioh. 10. 9. [*Thy*

*knew not the Scriptures that*

*he must rise*

*from the dead.*]

Act. 1. 6. Marc.

9. 31. 2. about

Christ's tem-

porall king-

dome.

Act. 10. 14. 1.

34. of the cal-

ling of the

Gentiles.

ved, is required to the being of Christian Faith, as a necessary antecedent thereof. For though this knowledge may be where Faith is not, yet Faith can never be where this knowledge goes not before. Ignorant in this sense and Vnbeleeving are termes reciprocally. As perfect know-

ledge by sight excludes Faith of the thing seene, so doth perfect ignorance of any thing destroy all Faith of the same thing. I say, of the same thing; for a man may be absolutely ignorant in some things, yet a beleever in others: and therefore wee doe not meane that such an ex-

plite knowledge is necessary to faith, as that wee must distinctly apprehend all points of Faith, before wee beleev; for the Apostles (when yet they were true beleev-ers) were ignorant in many \* articles of Faith, as Christs Resurrection, Ascention, &c. But this wee affirme, that where there is totall ignorance of any one article of Faith, there can be no Beliefe at all of that article: as for

example, Hee that faith I beleewe a holy Catholike Church, and yet knowes not what a holy Catholike Church is, what ever hee say hee doth not beleewe it. That such a blinde *credo* is not properly an assent of Christian faith, I prove thus. To assent or dissent is an action of the Vnderstanding or of the Will: if of the Vnderstanding, the object of it is Truth or Falsehood: if of the Will, the object of it is goodnesse or evill. For the assent of the Will the case is manifest, that it doth never assent unto and allow of the goodnesse of the object, or dissent from and disallow the evill of it, untill there be knowledge and apprehension of both. For this approbation or reprobation of any thing by the Will, cannot bee without Election, nor Election without foregoing deliberation and judgement of the understanding upon the thing that is chosen or refused. Again for the Vnderstanding, how can it assent unto the Truth or dissent from the Falsehood of such things whereof it hath no apprehension at all? For so here should be an Act without an Object, at least an irrational act of the rationall part of man. For if the Vnderstanding assent or dissent without understanding of whereto or from what, is not a *non-ens* the object of such an act? and is not such an act more like the naturall propensions of senselesse creatures whereby they are carried to unknowne ends, than the judiciale determination of a reasonable man? Though the things beleewed exceed reason, yet the revelations of them are not above our knowledge; and our assent unto them must be so farre forth rationall, that if wee cannot give a reason of the thing beleewed, yet wee must give a reason of our believe.

A reason of our believe is then rendred when we understand that testimony and authority wherein the thing to be beleewed is revealed unto us. This only makes our assent reasonable. For as in Scientificall know-



ledge and opinion the understanding never assents till the nature of the thing it selfe be knowne either fully or in part: so in beliefe the understanding assents not till the meaning of the relation or testimony be understood, what that thing is distinctly, whereto it must assent. In the two former wee give the reason of our assent from the thing it selfe knowne, in the last wee give the reason of our assent from the authority of the revealer. In every one our assent presupposeth knowledge, in the former of the thing it selfe, in the later of the Revelation. Wherefore that implicite faith of the ordinary Papist, who following the doctrine of his Teachers contents himselfe that he gives his assent in grosse unto all what ever is in the Bible & Churches traditions, that it is true, whilst yet he understands scarce any Article of his religion distinctly: this their implicite assent is meere brutish and unreasonable. Contrary to the expresse precept of the Apostle *Paul*, *Rom.* 12.1. commanding us to offer unto God λογισμὸς λατρείας, a reasonable service; and *Peter*, 1 *Pet.* 3.15. bidding us be ready to give an answer; (ἀπολογία, not a bare answer ἀπερίαν, but with a defence) to every one that demandeth of us λόγον τῆς πίστεως, a Reason of our Faith. Now it would be knowne of the Romish Laity what reason they can give for their faith, what Apologie they are able to make for it, when as they are utterly ignorant of Scriptures the only reason and defense of our Faith. And is not their service and worship of God, the very unreasonable motion of an unintelligent beast, thats ordered by his driver but understands not why, and for what reason and ground? Where particulars are not knowne, there may be a generall kinde of beliefe. But this generall beliefe is not an actuall assent to the truth of any particular thing revealed, till that particular bee knowne and understood. Actuall assent to particular truths is then only when they are knowne: and according

ding to the increase of distinct knowledge, so this assent increaseth. Before there is this distinct knowledge there can be no more but *Preparatio animi*, a resolution of the minde to yeeld assent to any particular if it bee once knowne: Which though it be good when wee can doe no otherwise by reason of unavoydable ignorance, yet to teach that this is sufficient to true faith, is to teach men to be carelesse of all religion. Tis good where there is knowledge in part, and when for the rest, ignorance is scene, bewayled and avoyded by all earnest desire and possible endeavour to get knowledge in all points: but tis monstrous slothfulnesse to bee content with this, that in generall we beleeeve all, though we assent to nothing in particular. This were indeed a short cut to heaven, if no more were required to Christian faith, but to force upon ones selfe such a resolution as this; Here is the Bible, I am resolved to beleeeve all that it faith, but for particulars Ile looke no further, let the Church and those that are learned looke to that. How farre such a blinde resolution is from Christian faith and pietie, besides experience, ( which testifies that all those who have true faith in some things, doe alwayes much lament their ignorance, and eagerly desire the increase of distinct knowledge ) the Scriptures also doe abundantly witnesse unto us. Wherein no exhortation more coman then this unto the encrease of Knowledge, yea, *eis πάντα πάντα τῆς ἀληθείας τῆς συνείας eis ἐργασίαν*, &c. as the Apostle prays for the Colossians, *Col. 2. 2.* And for the Corinthians hee wisheth the like, *ὅσως ἐν παντὶ περισσεύετε πρὸς τὸν λόγον καὶ γνώσει*, 2 *Cor. 8. 7.* How many prayers of the Saints doe wee finde they have made for knowledge, every where mentioned? How often is Faith and Knowledge coupled together? *Iob. 10. 38. 1 Iob. 4. 16. &c.* yea, many times confounded and taken one for the other, 2 *Cor. 4. 14. Esa. 53 11: Iob. 17. 3. &c.* Again, this knowledge is easie to be had by she

the ayde of the holy Spirit inwardly inlightening and teaching the faithfull, when they use such meanes as hee hath appointed. See for that purpose, *Ier.* 31. 33, 34. *1. Cor.* 2. 10. 12. *2. Cor.* 4. 6. *Iob.* 14. 21. where Christ promiseth to shew himselfe visibly [*ἐμφανίσει ἑαυτὸν*] to those that love him. Were knowledge a thing impossible, or very difficult, or unprofitable, some pretence there were to pleade for Ignorance, but when tis so often commanded us, when it may be so easily had, when tis so usefull in the having, so dangerous to want it, its now impudence to patronize ignorance as a friend to Religion, which is a professed enemy to mans reason. Wherefore it is a shamelesse assertion of *Bellarmino*, *De Iustif. l. c. 5.* That Faith may better be defined by ignorance than by knowledge. A pestilent conceit, which once rooted in men breeds in them an horrible contempt, distaste, and neglect of Scriptures and all Religion, as matters not possible nor necessary for them to comprehend. But this is a gull put upon poore people by the Clergy, thereby to excuse their owne idlenesse in not teaching them, or to gaine the admiration to themselves for being the only oracles of Religion, that so they may beare rule over the peoples faith. Of else the god of this world hath blinded these Leaders eies, and they, not willing to goe to hell alone, put out also the eyes of the people, to the end they may not know more than themselves, or all that themselves doe, and so their knavery be discovered. For us, let us detest a doctrine so contrary to the profession of Christianity, that takes away all care and study after godly knowledge, and makes way for the entrance of Heresies, Profanenesse, and Irreligion: nor rest we in our seach after divine things, till wee bee able to say with the Apostle [*I know whom I have beleevd*] *2. Tim.* 1. 12. and with the true worshippers of God [*Wee worship thee which wee know*] *Iob.* 4. 22.

Hitherto of the First Part proposed to bee handled in the Definition of Faith generally taken, namely, the Object of it, which are all Reuelations of what kind soeuer made by God vnto the Creature. We come vnto the Second point, namely, the Subject in which this Quality of Faith is inherent, which in the Definition was expressest to be the *Reasonable Creature*. Within which Latitude wee comprise all created vnderstanding, whether of men or of Angels. Of liuing men there is no Question, not of the best of men that euer were, *Adam* in his innocency and Christ. That *Adam* had Faith it cannot be doubted by any who knowes that the cause of his fall, was his not perseuering in a firme beliefe of that threatning, [*In the day that thou eatest, thou shalt die.*] When his ascent to the truth of this reuelation once tottered, Satan presently closes in vpon him, and so plyes him vpon the aduantage, that he leaues him not till he had laid the Happinesse and Honour of that glorious creature in the dust. For the Humanity of Christ, what was in innocent *Adam*, was also in him, as is apparant by those [Prayers and Supplications, which in the dayes of his flesh, he offered vp with strong crying and teares vnto him that was able to saue him from death] *Heb. 5. 7.* and that complaint vpon the Crosse in his greatest agony. [*My God, my God, why hast thou forsaken mee?*] *Mar. 27. 46.* Those prayers were made in Faith, and so [*Hee was heard in that which hee feared*]: nor was his complaint, though very pitifull, and fetcht from the lowest depth of Misery, without much strength of Faith, whilst yet he calls him his God, whom for the present hee found his enemy. Moreouer, though Christ as the Son of man was ignorant of the time of the end of the world, yet no question but he did perfectly belieue the Article of the last iudgement. Touching Angels, wee haue *S. Iames* testimony of the euill Spirits, *Iam. 2. 19.* *ἡ δὲ δαίμωνια μισέουσιν τοὺς ἀγγέλους* They belieue that those chaines of darknesse in which they are now imprisoned shall bee euerslasting, and that they shall bee made much heauier vpon them by a

Mar. 13. 32.

multiplication of their torments in the iudgement of that great Day, as *Iude* speaketh, *Iude* 6. This they belieue with such horror, besides a world of other particulars which by reuelation of Scripture they know will fall out. For there is no doubt but the diuels though they tempt men to vnbeliefe, yet doe themselves belieue the truth of the Scriptures, which they know well enough to bee of God. Their rage and malice against them, proues it euidently.

*Rain. Idol. l. 1.*  
6. 7. 8. 4.

For the blessed Angels we cannot deny vnto them nothing what wee grant vnto the accursed, but as their knowledge of many things is more cleare and exact then it is in the Diuels, so is their faith vnto others much more firme and resolued. Whence though they know not the day and houre of the end of the world, *Mar.* 13. 32. yet they belieue it with ioy, expecting the augmentation of their owne happinesse by acceffe of the Churches accomplished glory. (Nor doe the Spirits of iust men, who liued by Faith in this life, vtterly cease to liue by Faith after their translation into heauen: for euen when they are there, they yet still belieue many things both past and to come, as the resurrection of their bodies, euerlasting life, &c. And that prayer which the Saints in heauen make for auengment of their blood-shed vpon the Earth, [*How long Lord Holy and true, doest thou not indge and auenge our blood on them that dwell on the Earth?*] *Reu.* 6. 10. is certainly a prayer made in Faith. Wherefore you see that euery part of the world hath faith in it, Faith on earth, Faith in heauen, and Faith in Hell too. Whereas there is *Created Reason*, there also there is Faith. The reason is this, because *Perfekt Vision* only takes away all Faith: and where all things that may be knowne, are euidently seene, and looked vpon being comprehended in their proper nature, there is no faith at all. But now there is no *Created Intellectual Nature* but it may vnderstand more by reuelation, then it can comprehend *Intuitiue*, by beholding the thing it selfe. And therefore all Future things

things which doe nor naturally depend vpon necessary causes, cannot be knowne vnto the Angels themselues, but onely by reuelation from God. Whence the Apostle *Peter* speaking of the mystery of mans redemption by Christ, *1 Peter* 1.11. affirmeth, that euen the Angels were greatly desirous to behold that wonderfull mystery [*εὖς δ' ἠτιθυμῶσιν ἀγγελοὶ παρακρύχαι*] to stoupe downe and looke into it, as wee doe into darke and obscure places. For such was the mystery of the Gospell, euen secret and hidden from the knowledge of Angels, till God by reuealing it vnto the Church, made it knowne also vnto them : as the Apostle shewes *Eph.* 3.10. Inlike sort for matters of Fact long agoe past, euen the Saints in heauen haue no euident knowledge by *Vision*, but onely by reuelation : they must still belieue the stories of the Bible, know them they cannot by sight, vnlesse we should belieue that vaine opinion, *De Speculo Trinitatis*, that the Saints beholding the face of God, doe as in a glasse behold in Sin all things present to their view : which is iustly reiected by the learned as an impossible thing. Wee dare not be curious in these things, pressing too farre into those matters which wee haue not seene : thus much wee may with reason affirme, that God alone is without all beliefe whatsoeuer : because hee onely is Perfect in knowledge, most distinctly comprehending at once all things past, present, and to come, calling the things that are not, as if they were : in whose sight all things are manifest yea [*ἡμῶν τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ*] *Heb.* 4.13. striped starke naked, and presented to his view in their proper shapes. Only such an absolute infinite knowledge, takes away all Faith in any kinde whatsoeuer.

As for the creature, it knowes but in part, and therefore it must in part bee alwaies bound to belieue, whatsoeuer the creator shall reueale vnto it.



Thus in the generall you see that the Reasonable Creature is the *Subiectum quod* of Faith : but we may yet more particularly enquire of the *Subiectum quo*, in which Facultie of the Reasonable Creature, Faith is resident. In euerie intellectuall nature there are vsually made two Distinct Faculties : First, The Vnderstanding; Secondly, The Will. The Obiect of that is Truth : The Obiect of this, Goodnesse. Now then Faith being an assent to the Truth and Goodnesse of Diuine reuelations, we must see in which of those Faculties it is resident, or whether in both. Our Adversaries teach that the Assent of Faith is an act of the Vnderstanding onely, not of the Will. This opinion we reiect as erroneous, because Diuine Reuelations are essentially as Good as they be true, nor hath their truth any prerogative about their goodnesse : and so Faith is giuen but by halues vnto one part of the Obiect, where there is not as well an Election and Approbation of the Goodnesse of it by the Will, as an ascent to the truth of it in the Vnderstanding. Wherefore we affirme that this Assent of Faith is an act of the Vnderstanding and of the Will, both together approouing and allowing the truth and goodnesse of all Diuine things. In which assertion you are to note that we doe not make the Habit of Faith to be inherent in two diuers subiects, nor this act of Assent to come from two diuers Principles, or two seuerall Faculties of the mind : but we affirme the subiect is but one and the same, namely, the intellectuall Nature. For I take it with diuers of the Learned, yet as they doe vnder correction of the more Learned, that those Speculations about the reall distinction of Faculties in such Spirituall Substances as are the Angels and soules of men, are but meere subtleties of the Schoole, without any true ground in nature it selfe. He that shall in an vnpartiall search after Truth and Full Satisfaction, thoroughly examine the same Distinction of Faculties in the Sencitiue Soule, that the Common Sence, Phantasie, and Memory are three powers of it really distinct, as in Nature so in place : let him but examine

examine the weakenesse of the ground of this distinction, and the inexplicable difficulties that doe accompanie it, he shall find vpon study of the point, that it is no Heresie in Philosophy to hold, that our grand Master hath herein affirmed more then will be euer vnderstood or thoroughly iustified by any of his Disciples. As in these materiall Formes, so much more in those Spirituall Essences, Faculties haue beene multiplyed beyond necessitie, and that thought to be done by more, that may be performed by fewer helpes. Our Sences haue in this case deceived our Reason, and because we find in Compounded bodyes diuers actions and motions to flow from diuers qualities, we haue therefore imagined, that in Simple Spirituall Substances the case must be alike, and there is no remedy, but we must Vnderstand by one Facultie, Will or Nill by another, Remember by a third. Whereas all these seuerall actions flow immediately from the liuely and actiue essence of such a Spirituall Substance, without any such distinct faculties that need come betweene the Agent and the Action. For our purpose it appeares, that the Vnderstanding and Will are not distinct Faculties that haue distinct actions: Thus,

First, The Vnderstanding essentially includes the Will. For the Vnderstanding hath a naturall inclination to Truth, as the Will hath to Goodnesse: It abhors Falshood, as that doth Euill. This desire and loue of Truth is *Voluntio*, this refusall and hatred of Falshood is *Nolitio*: and so *Velle* and *Nolle* are actions euen of the Vnderstanding too, and this proposition [*Intellectus vult verum, non vult falsum*] is most true and proper.

Secondly, The Will essentially includes the Vnderstanding. For to will or nill any thing good or euill, is an action either of knowledge, or of ignorance. If of ignorance, then the Will in reasonable nature shall be an vnreasonable Facultie, which is blindly carried to the embracing or refusing of that, which it selfe knowes not at all, but only it is knowne to another facultie, the Vnderstanding. But this

were an absurd imagination to make the Will *Facultatem non-intelligentem*, and to appropriate vnto it such a motion as is destitute of knowledge, like a blind man that is led by the seeing he knowes not whither. So should the Doctrine of Free-will in any kind whatsoever, fall to the ground: For how is the Will free, but because it may choose this or that? How can it make choyce, vnlesse it doe also vnderstand, compare, aduise, and deliberate about the nature and consequences of things offered vnto its choyce? Wherefore it is manifest, that *Intelligere* and *Iudicare* are actions belonging vnto the Will also, and that this proposition [ *Voluntas intelligit bonum aut malum* ] is true and proper. Thus in regard of the actions *Valendi*, and *Intelligendi*, we haue no reason to make a distinction of Faculties, where the actions are common and indifferently agree to each of them. If one facultie can doe both, what reason is there to make two? And if the Philosopher be in the right, denying a distinct facultie for the Memorie in the reasonable soule, because the Vnderstanding sufficeth to that, forasmuch as *eiusdem est seruare Habitum & ijs vti*, we haue the same reason to hold the Vnderstanding and Will to be no distinct Faculties, seeing, *eiusdem est intelligere & velle*.

Aug. l. 6. c. 12.  
S. 31.

Thirdly, The Obiect of the Vnderstanding and Will are one and the same. For Truth and Goodnesse are essentially the same thing. In Naturall things it is most plaine, that their Truth and Goodnesse is all one. Their goodnesse is nothing but the Truth of their Being in their perfect conformitie to Gods vnderstanding and will, when their Essence and Qualities are perfectly the same which they had by their creation. When the Creature is as it was made, then it is both True and Good: so farre as any part of truth is lost, so much of goodnesse is gone. And this appeares by the contrarie; *Malum* and *Falsum* in the creature, opposed to this naturall goodnesse and truth of it, are both but one thing; namely, any Defect or Excesse in the parts or degrees of their Essence and Qualities, otherwise

otherwise then according to the Truth of their Creation. Such defects and excesses we call Errors, Vntruths, and Euils in nature. So that if we consider Truth and Goodnesse in the nature of things themselues, it is not possible to make any reall distinction between them. What things are in our opinion, it matters not much. Our conceit we haue of them, makes them not either true or good. Nor is gold and precious stones any iot the better or worse, because ciuill nations haue them in greatest account, or *Tartars* and other Sauadges despise them as toyes and vnneccessarie to mans life. Where the Essence of any thing is entire and perfect, there is Truth and goodnesse, though all thinke nothing, or thinke otherwise of it. And let vs thinke as long as we will, we cannot conceiue any naturall thing as true, but we must conceiue as Good too. Witnesse all Logicke rules, Philosophy, Mathematickes, there is no conclusion, how vnpleasant soeuer it seeme to be: but if it be apprehended as True, it also affects the vnderstanding with ioy, delight, and contentment in the goodnesse of it. It delights because it is true, and so Truth *quatenus*, Truth is good. So that vnto such as aske, wherefore are the Mathematickes good? I answer, Because they are True: a part of Gods created truth, of which it is blasphemy to hold and affirme that any the least part is euill and nought worth, nor deseruing a mans study. All Truth is amiable, like God the Authour of it: and goodnesse is so essentially incorporated together with Truth, that they cannot be seuered in our knowledge or affection. Now in morall and Diuine things the case is much more plaine, That their Truth consists wholly in their Goodnesse, nor can it be imagined, how vertue should be said to be true, but onely because it is good, or what the Truth of Grace is, but onely the Goodnesse of it. Wherefore generally that rule is Certaine, *Bonum & Verum conuertuntur*, and their prædication each of other is not onely in the Concrete, *Verum est bonum*, but also in the abstract, *Verus est bonus*, & à contr. And

And so the Scripture takes these two indifferently, as *Gen. 1.31.* When God had created all his workes, he looked on them, and saw that they were *Very Good.* They were true as well as good, but one includes both. And *Iohn 8.44.* it is said touching Satan, that *He abode not in the Truth*; that is, in that perfect and good condition wherein God created him, for he fell from his goodnesse, as well as from his Truth.

By this it appeares that this distinction which is made betweene the truth and goodnesse of things, is not from their Nature, but from our esteeme and conceit of them. We measure the goodnesse of things by our owne ends, and the vse we haue of them: such things as fit our purposes & are proportionable to our necessities, those we account good, and such things we make the Obiect of our wils, because wee desire them, with a more notable degree of Constancy and vehemency: Other things, though very good in themselves, yet because they touch vs not, and our desire of them is slight and vanishing, we make them the obiect of our vnderstanding only, as if wee apprehend in them nothing but bare Truth. As for example, he that shall discourse vnto an intemperate man in his temperate moode, how shamefull and vnseemely a thing it is for a Christian to be overcome of drinke, to be a seruant to his appetite, to wallow in filthy pleasures, to bee seene in base company, and base places, and shall tell him how comely and commendable a vertue sobriety is, how gracious an ornament of a man, how necessary a duty in euery Christian: when you tell him of these things, he vnderstands you, and assents not only to the truth, but to the goodnesse of what you say. But heere is the mischeefe, his resolution stands otherwise, sottish delights preuaile against all sober aduise, and the stronger desires of pleasures drowne those faint affectiones towards Temperance. How in this case, the truth and goodnesse of the vertue commended, is but one thing: and the intemperate man did at that same time apprehend and approue of both in generall, wishing that

that it were with him, as it should be, and is with other men. But now when anon after he comes to put in practise what he thus knowes and allowes of, long Custome and ill perswasions doe so farre darken his former apprehension of the Goodnesse of the thing, that now there seemes to be nothing left in his head but a generall notion of the Truth of that which he heard at such a time. So then, Truth and Goodnesse are not two severall things, nor apprehended by two severall faculties: but one and the same thing, knowne and desired by the same facultie. The difference lyes onely in the diuers degree of our apprehension, which varies according as the things apprehended seeme to haue more or lesse agreement with our particular vses and necessities. Where matters fit vs in particular, there our desires are Strong and Constant: When they agree to vs onely in the generall, then our Generall Desires not well rooted, are choked and stifled by contrarie affections in the particular performance. It fares with men as it did with *Shimei*; *Solomons* commandement of not Departing the Citie is Good, till *Shimei* haue a Seruant take his heeles and run to *Gath*: and then *Shimeis* beliefe of *Solomons* threatning must giue way to his Couetous desire of recouering his runnagate Seruant. 1 King. 21. 38. So in matters of Religion, men know and approue of their truth and goodnesse in generall, wishing that themselves had all the grace and pietie which is so much spoken of, but when after they compare it with their more pleasing contentments in this or that kind, they renounce the Goodnesse of Religion, and hold it onely as a Truth. Of which diuersitie in assenting to the goodnesse of things in generall and in particular, more shall be spoken hereafter in the next point.

For conclusion of this point touching the subiect of Faith, we doe not appropriate faith either to the Understanding, or the Will, nor yet refer it to both, as vnto two distinct faculties; but we place it immediately in the whole intellectuall Nature, whether of mans soule, or of Angels.



In which wee follow the sentence of the Scriptures, that seate Faith in the whole heart; as *Rom. 10. 10.* [*With the Heart, man believeth vnto righteousness:*] and *Acts 8. 37.* [*If thou believest with all thine heart.*] Now it is a thing manifest that in Scripture the heart is taken for the Whole soule with all its powers and operations, as of vnderstanding. *1 King. 3. 9.* Salomon asketh of God an [*vnderstanding Heart*] of Willing, and Chooſing. *Act. 7. 29.* [*In their hearts they went backe to Egypt.*] *1 Cor. 7. 37.* [*He that standeth firme in this Heart*] i. in his purpose and resolution. Again, of the Affections, *Mat. 6. 21.* [*Where the treasure, there is the Heart also*] i. Loue: for *Rom. 1. 24.* of the memory, *Luk. 1. 16.* They hid those words in their hearts: so *Luke 21. 14.* We need not goe seeke out any trouble some distinction of faculties, wherein to place faith, seeing the Scriptures speake simply of the whole soule, and neither Nature nor Scriptures do intimate any necessity at all of making such a difference.

Wee come now to the third and last point proposed in the definition, or the *Genus* vnder which it is comprehended, that is, *assent*: about which wee must enquire after two things.

1. The Certainty of this Assent of Faith.

2. The Diuers Degrees and Essentiall Differences whereby the assent of Faith in Gods Ele& is distinguished from all other Faith.

The Certainty and strength of our assent vnto Diuine Truths, springs from these three fountaines..

1 From the Infallible Authority of the Reuelation.

2 From the excellent greatnesse and worth of things Reuealed.

3 From the manifest experiment of some part of their Truth, knowne vnto vs.. Of these in order.

¶ The first and chiefeſt ground whereon is built the Certainty of faiths assent, is The Infallible truth and Authority of Diuine Reuelations: I call this the chiefeſt ground, because it is that whereunto finally all our Beliefe is resolved.

ued. For aske the question, wherefore do you firmly believe the Articles of the Creed? The answer is, Because God hath reuealed them in Scriptures, to be believed. The reason of which answer is this, because, What euer God saith, is true. Now this is a principle in Nature, as well knowne to the reasonable creature, as that they haue reason, it is grauen deepe vpon the conscience of euery one, which tels him, That God is so infinitely Wise, that hee can be ignorant of nothing, that none can circumuent and ouereach him. And againe, that he is so infinitely good, holy and Iust, that no Lie can come of this truth; as *Iohn* speaketh; *Iohn* 2. 21. Wisdome it selfe cannot bee deceiued, Truth it selfe cannot deceiue; and God is both. Wherefore none but a Iesuite like *Becanus*, whose wits haue serued an apprenticeship in the mystery of lying and equivocation, vnder the Father of Lies, would haue affirmed, that the Prophets and Apostles, though they knew it was God that reuealed heauenly mysteries vnto them, yet they knew not Evidently whether God was not deceiued himselfe, or would not deceiue them. A lying surmise much like that of the Serpent when hee tempted the Woman, Yea saith he, hath God indeed said so? Yes, the woman answeres, God hath said so, and we know it. But Satan replies, Are you sure that God spake true when hee said it? The Diuell then denyed it, and *Becanus* staggers at it, as a thing very doubtfull, telling vs, that when God speaks, man cannot be evidently certaine whether he speaks true or false: But we reiect with abomination such a suggestion to Infidelity, that strikes at the roote of all Christian Faith, and shakes the lowest foundation-stone in all that building; we know and are evidently assured, That God is truth, and in him, or of him, there is no Lie. From this first ground of faith in Gods Essentiall truth, wee draw another, that whersoever any Reuelation is certainly known or believed to be of God, there the reasonable creature doth fully assent to the truth of things reuealed. Whence all the holy Pen-men of Scriptures did for themselves most

1 Pet. 2. 10. II. certainly belieue the truth of all things they deli-  
uered, (though sometimes they vnderstood but darke-  
ly, what was the meaning of that which they spake  
and wrote) because they knew that they were taught  
them immediatly from God. Yea, the diuels them-  
selves, when they know, as they doe, these reuelations to  
be from God, howeuer they tempt men to distrust, and  
out of malice, raises vp lies and slanders vpon Gods truth,  
yet in the meane time are themselues cleerely conuincd  
of this truth, and doe assent vnto it in their consciences.  
The diuell knew well that Gods threatning to *Adam* was  
a certaine truth, euen whilst he perswaded him it was but  
a lie. And when he inspired the Pharisees to call Christ, Sa-  
maritan, Belzebub, a possessed Dæmoniacke, a Deceiuer,  
and all to nought, euen then himselfe could not but con-  
fesse that he was that Christ Iesus, the Sonne of the most  
high God: *Mat. 5. 7.* But this is the malice of Hell, to  
fight against the Light, and furiously to oppose what we  
cannot but acknowledge to be truth. Well, Thus far then  
our Faith goes vpon a sure ground, That whatsoever God  
saith, is true: And againe, When wee know evidently  
that God sayes it, wee are ready to belieue it without fur-  
ther question. But here in the next place is all the doubt,  
How know wee infallibly that God is the Author of the  
Scriptures, and that such things as therein are proposed  
for vs to belieue, are reuealed by God himselfe?

This is a fundamentall Question, wherein it greatly  
behoues euery Christian to be rightly informed. It would  
require a large discourse to bee prosecuted through euery  
particular: I shall but onely touch vpon the generall, and  
giue occasion to each one carefully to bethinke himselfe,  
that his faith be built on the rocke, and not vpon the Sand.

The Question is, How is it knowne certainly that the  
Scriptures are the very word of God? it hath two brāches.

1 Touching each feuerall part of Scripture, as it was  
reuealed and giuen to the Church of God, How did the  
People of the Iewes know, that what was deliuered by

*Moses*

*Moses* and other Prophets after him, from time to time, was the word of God? To which I answer, they knew the writing and Preaching of *Moses* and the Prophets, to be of diuine Inspiration, partly by the holinesse of the Doctrine which they taught, the liuely power and worke whereof the hearts of the godly then felt, partly by the miracles which they wrought for confirmation of their propheticall office, partly by the certaine and infallible accomplishment of all their prophecies. Of which triall of Prophets and their prophecies, wee haue a generall rule set downe, *Deut.* 18. 18. &c. I will raise them vp a Prophet from among their brethren like vnto thee, and will put my words in his mouth, and hee shall speake vnto them all that I command him. 19. And whosoever will not hearken vnto my words, which hee shall speake in my name, I will require it of him. 20. But the Prophet that shall presume to speake a word in my name which I haue not commanded him to speake, or that speaketh in the name of other gods, euen the same Prophet shall die. 21. And if thou thinke in thine heart, How shall wee know the word which the Lord hath not spoken? 22. When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken; but the Prophet hath spoken it presumptuously: thou shalt not so be afraid of him. By the same meanes were the preaching of Christ, also the preaching and writing of the Apostles knowne in their times.

2 Touching the whole Scripture as it is now completely deliuered vnto vs in writing: How can it euidently and infallibly appeare vnto vs, that what wee finde written in the Bible, is of diuine inspiration, the very oracles of God, not mans Inuentions? In the solution of this Question, our aduersaries of the Romish, and wee of the Reformed Churches differ irreconcilably. Wee affirme that the Scriptures are knowne to be of God by themselves: they maintaine, that we cannot bee certaine of the Scriptures

Diuinity by any other argument, then the testimony of the Church, which say they, doth infallibly propose vnto vs, what is to be believed, what is not to be believed. So that ask a Roman Catholike, Wherefore do you certainly believe such and such Articles of Faith: His answer will bee, Because the Church, which can discern what is, what is not of God, hath infallibly decreed such and such things to be believed. Against which impious doctrine, we except, and say, That by this meanes our Faith is resolved either into nothing at all, or at the furthest, but only into humane Authority.

1 That is resolved into iust nothing, but runs round in a Circle like a mill-horse. For aske a Roman Catholike, why doe you believe the Pope cannot erre? His answer is, because the Scripture saith so, *Tu es Petrus &c.* and, *Orani pro te ne deficiat fides tua*, and *Sum vobiscum ad consummationem seculi*: with such other places. But how know you that those places are Scripture, and that that is the right meaning of those places? He answeres, because the Councell of Trent and the Pope say so. Yea but how know you infallibly they doe not erre in saying so? Hee answeres, Because the Scripture affirms, they cannot erre: for, Thou art *Peter*, & vpon this rocke, &c, This is the *Fayries* dance, wherein men smitten with the spirit of giddinesse, are led round in a ring, being neuer able to free them, or finde any resting place whereon to fixe the assurance of their Faith.

2 That at best, their faith is resolved finally into *Mans Authority*. Which appeares thus, aske a Papist, Why doe you believe Purgatory? He will say, Because God in his word hath reuealed it as an Article of Faith. *Zach. 9. 11.* I haue loosed thy prisoners out of the pit, wherein is no water, i. out of Purgatory, and *Luke 16. Lazarus* was carried into *Abrahams* bosome, i. into Purgatory, with such like. Well, but why doe you infallibly believe that this is Gods word, and that this is the meaning of it? Hee sayes, Because the Church, i. Councils

ccis and Popes say so. Hee can goe no further, vnlesse hee will runne round. Here then hee must stay, resting his Faith on mans Testimony and Authority. Which hee doth manifestly, forasmuch as it appeares not by any argument from the Scriptures themselues, that such a doctrine as Purgatory is contained in them, and therefore he assents to the truth of it finally and onely because the Church forsooth, hath conceiued the meaning of those places to be such. Now this is not to belieue the Scriptures, but to belieue the Opinion of the Church, that is to say, of men like our selues. Heere a *Becanus* helps at a dead lift by a schoole distinction, thus,

a *Tom. 3. Tricol.*  
School. cap. 8. q.

8. *Quomodo*  
resoluitur ass-

*Fides re-* { *Formaliter in Deum primam veritatem reuelantem.*  
*solutur* { *Directiue in Ecclesiam propter infallibilitatem proponendi.*

The shift of a Sophister. What Faith is it that is thus resolved, Theologicall or Humane? Neither faith hee, Theologicall Faith is resolved into Gods authority; Humane is resolved into mans authority; as to belieue an Article, because *Caluin*, or *Luther* teach it, or say wee, because Pope *Paul* the fift, *Gregory* the 13. or any other Pope, Cardinall, Bishop or Bishops teach it. What Faith is it then which is resolved into the Churches authority? It is faith the Iesuite, neither faith, *neq. purè diuina, neq. purè humana, sed quasi media inferioris cuiusdam ordinis.* Iust so I take it, men vse to speak when they cannot tell what to say, It is *Quasi*, and *Aliquomodo*, and *Aliuius generis*, &c. It is something, if they could tell what. But be it what it may be, if it be not a diuine Faith, What shall become of the vulgar sort in their Church, must they bee saued by such a middle kinde of Faith betweene Diuine and Humane? This is a new way to heauen of the Iesuies inuention, wherein it will bee a matter beyond his skill so to conduct a poore vnlearned Catholike, that he step not aside, leaning too much vpon mans authority, whereon he should not trust at all; and too little on Gods, on whom he should altogether relie. Plaine folke haue no skill in such nice distinctions, of belieuing God *Formaliter*,

and



and the Church *Directiōe* : and it will trouble the authors of them to giue a reasonable meaning of them.

*Ibid. Num. 7.*

For what is it to belieue the Church *Directiōe*; is it to be drawne by the Churches direction in the ministeriall Preaching and application of the Scriptures, vnto beleefe of the Articles of Faith? Wee grant such a resolution of our faith into the Churches authority, as a motiue to induce and perswade vs to belieue. But *Becanus* denies that the Church is to be reckoned *inter motiua fidei*, and therefore he must needs account it, *inter formales rationes fidei*, as a case of reason and proper foundation of our faith, whereinto it is resolued *formaliter*. And so it is, for there is neuer a Papist that wil belieue any thing that God saith, but onely for this reason, because the Church allowes of it. It is not the light and Euidence of Gods word, by it owne selfe, Euincing its owne Diuinity, and Interpreting its owne meaning, tis not this they rest vpon; if they did, what need they goe further? but it is meereley, formally, and directly the Testimony and Opinion of men, whether Fathers, Councils, Popes, or whomsoeuer they please to style the Church.

This impiety is horrible, and so maine an error in the foundation of Faith, that it makes the whole frame to totter, fastening the consolation and Hope of man, vpon the vncertainty of another mans testimony, therby throwing him into inextricable difficulties and doubts; besides offering intollerable indignity vnto God, in giuing such authority vnto his seruant and vassall, as tends to the contumely of the Lord and Master. For so it is when a few men met together in a Councell-house, or one poore sinfull illeterate Pope shal be deemed of power sufficient, and iudgement infallible, to set themselues downe vpon the bench, and to call that word which shall iudge them at the last day, vnto the bar, and there to interpret, ratifie, or nullifie, what and how themselues best pleaseth. Wee might wel be ashamed of our religion, when wee dispute with Athiests and infidels, if wee had no better reason to  
confirm

confirm our Religion, but our owne testimonie, because we say, it is the truth: and the Romish Church might blush, when she pleads for her infallibilitie from those places formerly mentioned, & yet in fine hath no other warrant from them but onely this, it is so; and it shall be so, because shee her selfe hath decreed that onely to bee the true meaning of those Scriptures.

But to leaue these absurdities & blasphemies, and come to the truth; that which we maintaine touching the Certaintie of the Scriptures Diuine authoritie, is this, viz.

*That we are infallibly ascertained of the Scriptures Diuinitie by the Scriptures themselues.* #

For as in other Sciences there are alwayes some principles *Per se nota & indemonstrabilia*, whence other things are proued, so in Diuinitie, all conclusions in point of Beliefe and Practise are proued by the Scriptures, but for the Scriptures they proue themselues by their owne naturall light, manifesting their Diuine Originall whence they are, and their right meaning how they must be vnderstood. They are *Primum Visibile*, not like Colour which cannot be seene till light make it apparant, but like Light it selfe, which maketh all other things manifest, & it selfe too, by it own proper Quality. Wherefore when we are asked, why we doe beleue the Articles of the Creed; we answer, Because they are reuealed in Scripture: Again, How are you sure the Scriptures are the Word of God? we answer, we know it by the Scriptures themselues; the Spirit of God opening our eyes to see those naturall and liuely characters of Diuine truth, which are imprinted vpon those sacred volumes. Lastly, If we be asked, How know you that this is the right meaning of such or such a place? We answer, We know it by the Scriptures, which being diligently examined and compared together, plainly discover their own right exposition. In these answers we rest, finally resolving our Faith into the Word of God alone, and nothing else. As for the Authoritie of any one man, or all men in the Church, we giue it all due reuerence according to its place

and degree. We acknowledge the Decisions of Councils and Synods about controuersed Articles of Religion, the continuall Preaching of the Word by the Ministers thereof, the manifold expositions of Doctrines of Diuinitie, and Bookes of Scriptures by the Learned in their Writings, all these we acknowledge with due regard & thankfulness, to be blessed meanes for the breeding and growth of Christian Faith: because they all doe or should point vs vnto the Scriptures, holding forth the light of them, that we may the more cleerly discern it in its true brightness. Thus they are helpe to make vs see the truth, but no causes why we beleue it: this we do for its own sake, not their saying. And vnlesse what they teach, doe appeare vnto vs cleerly out of the Scriptures, we freely confesse, that although their Reuerence will cause vs to Suspend our Iudgement, and thorowly to examine the Cause, yet their bare authoritie cannot command our assent to any article of Religion that shall be proposed vnto vs. The rule of the Apostle prohibits vs, *1 Cor. 2. 5. Our faith may not stand in the Wisdome of Man, but in the Power of God.*

Our Aduersaries here thinke that they haue vs vpon an aduantage, and caught vs in a circle too, as if we also ran round from the Scriptures to the Spirit, & againe from the Spirit to the Scriptures, thus: How know you the Scriptures to be Gods Word? By the Spirit reuealing the same to my heart and conscience. But how know you this reuelation of the Spirit to be true? By the Scriptures that testifie, *The secret of the Lord is reuealed to them that feare him: Ps. 15.* But how know you this & the like places of Scriptures to be Gods Word? By the Spirit, againe. Thus they suppose we are intangled: but they mistake vs and our doctrine greatly in this particular. We teach indeed that we know the Scriptures to be the Word of God, by the Spirit of God inwardly Reuealing and Testifying the truth of them vnto our Consciences. But it must here be diligently obserued, what kind of Reuelation or Testimonie of the Spirit it is wherby we may be said to be certified & assured

of the Scriptures Diuine Truth. It is not any inward suggestion and inspiration different from those reuelations that are in the Scriptures themselues, as if the Spirit did by a second priuat particular reuelation assure me of the truth of those former reuelations made in the Scriptures. We haue no warrant for any such priuat reuelations now, nor is there any need of them; and such as looke for them, may easily embrace their own presumptuous fancies, in stead of a Reuelation from heauen. How then doth the Holy Ghost reueale vnto vs the truth of Scriptures? I answer, By removing those impediments that hindred, & by bestowing those graces that make vs capable of this knowledge. There is in vs a two-fold Impediment: First Ignorance, whereby our eyes are closed that we cannot see the light: Second, Corruption, whereby, although we see the light, yet we cannot but naturally hate it and turne from it. The Holy Spirit cures both by a double remedy: First, of Illumination, restoring our decayed vnderstanding to some part of its primitiue perfection: Second, of Sanctification, infusing into our desires and affections some degrees of their primitiue Holinesse and puritie. By this worke of the Spirit, Opening the eyes of our minds that we may Vnderstand the Scriptures, & see the wonders of Gods Law, and also Rectifying our corrupt affections, that we may loue and embrace the Holinesse of Diuine things: by this means, I say, is the Diuine truth of Scriptures reuealed to vs. For presently vpon this Opening the eyes of our minds, we see the glorious brightnesse and light of the Scriptures shining into our hearts, and we discern in them the apparant characters of heauenly Maiestie as cleerly as a seeing man beholdeth the Sunne. Also, after this renewing of our sinfull inclinations, we find presently that our Soules, and those things which the Scriptures do reueale vnto vs, haue a singular sympathy one towards another, our loue that we beare to the beautie and Holinesse of the Word is strong, & that command which the Word hath ouer vs, is most powerfull & awfull: so that now we haue as kindly a

1 Ioh. 2. 27. of  
the Anointing.

Luk. 24. 45.

relish of the goodnesse and excellency of Scriptures, as a healthfull stomacke hath of wholesome food. By these things which we cleerly see in the Scriptures, & evidently feele in our selues, we are fully ascertained in our soules that none but God is the Authour of so Heauenly & Holy Mysteries. In this sence we still pray for the Spirit of Reuelation, *Eph. 1. 17.* so called in that place, because it enlightens the eyes of our vnderstanding, as in *vers. 18.* that then we may see the excellency of Diuine mysteries reuealed to the Church. Other inward and secret reuelation of the Spirit we acknowledge not in this businesse. Now there is no such circle, as our Aduersaries would drue vs into, but a plain & straight way. How know you that the Scriptures are Gods Word? We answer, By the Scriptures themselves: by that wonderfull light & excellency of truth and Holinesse shining in them. Here we would rest and goe no further. But yet if we be asked, How we come to see this Light? We answer, It is by the only worke of the Spirit of God, giuing vs eyes to see, and hearts to loue this Light. If we be further vrged, How know you that you doe indeed perceiue such a light as you speake of, or how can you make it appeare to another, that you are not deceiued therein? To these questions we answer, That the former is idle, just as if one should aske him that gazeth on the Sun, How know you that you now see the Light? And for the later, it demands an impossible thing, as if a blind man should require him that sees, to proue vnto him by sound argument, that he beholds such or such things: which cannot be done. In short, A man enlightened and sanctified by the Spirit, doth perceiue the truth of holy Scriptures infallibly by their owne proper light, and for his own proper vse; albeit he be not able to demonstrate so much to another, to make him see what himselfe doth.

Now here we should goe further in the explication of this assertion, that the Scriptures are knowne to be the Word of God by themselves; and all such arguments as do demonstrate this truth, should be layd forth before you.

But

What can he  
answer but  
this, I know it,  
because I see  
it. To demand  
a reason of  
sence, is absurd.

But it would take vp a long discourse, and the point more directly belongs vnto those generall cōtrouersies about the Scriptures, which are moued between vs and the Papists; amongst which, this touching the Infallibly certaintie of Scriptures is at large handled and maintained by the Learned of our side. Amongst whom, the learned *Iackson* deserves due prayse and thanks of all that loue Learning, for his diligent examination of this point, in his first & second Booke of Commentaries vpon the Apostles Creed. Books that are fruitfull of exquisite obseruation in this kind, and being as painfully studied, as they are with much diligence and labour compiled; will I perswade my selfe giue much satisfaction to those that honestly seeke for it. I conclude all touching this point with a threefold admonition, which by way of application I shall briefly dispatch, intending only to perswade euery one not to slight so serious a matter, but carefully to examine vpon what certaintie his faith is built.

1 Admonition is this, That in this enquiry after the Scriptures certainty, wee must looke that wee giue satisfaction vnto our owne soules: but that is impossible to satisfie all others who are disposed to cauilt. The truth of Scriptures is knowne vnto them for whose benefit they were written, namely, the elect: and as in another case the Apostle spake, *Rom. 11. 7.* The elect, haue obtained it, the rest haue beene hardened, so here, The Elect doe see this light; the rest are blinded, Wherefore, when the eyes of our vnderstanding are opened, to see the wonders of Gods Law, to behold the admirable maiesty, purity, holinesse, and excellence of diuine reuelations in the Scriptures, when we feele vpon our soules the awfull commanding power of them to binde our consciences vnto obedience, to master our vnruely lusts, and wholly to captiuate vs vnto their Soueraignty; wee must not now begin to doubt of the truth of this which wee so sensibly see and feele, because another cauilt, & dispises vs, and will not be won with our perswasions to thinke as we thinke. For he



that sees the Sunne, hath no cause to distrust his owne eyesight, because he cannot perswade a blind man by any argument possible that he beholds a most glorious and excellent light.

44 2 Admonition is to put you in minde of that danger, wherein carelesse men, who build, without hauing laid a sure foundation. Come to most men and aske them, Why doe you belue the Scriptures, and these points of religion out of them? Their answer is, Because they bee the Word of God. Yea but what perswades you to thinke so? Here they are staggered, and haue nothing to say, but they are lead vnto this beliefe by Custome of Education in a Christian Church, wherein the Scriptures Divinity is generally receiued for an vndoubted truth, and they belue what they see others doubt not of; else it were a shame for them. But in the meane time themselves haue neuer laboured to get infallible assurance vnto their owne consciences, from the Scriptures themselves, by prayer, study, & all due obseruation. Now what is the issue of such an ill grounded beliefe? Ile tell you: tis partly Disobedience against, and Apostacy from the Truth, partly Dispaire, and losse of all comfort in time of need. Where there is onely a slight opinion of the Scriptures authority, there easily followes Disobedience to all their commands. Tell the Ambitious and distrustfull worldling; That the kingdome of God, and the righteousnesse thereof, is first to be sought for, and then other things shal be cast vpon him: That godlinesse is great gaine. That Humility goeth before Honor, &c. Tell the vnclane person, that Whoremongers and Adulterers God will iudge. Tell the Drunkard, That they who doe such things, shall not inherit the Kingdome of God. Tell the Swearer, That for Oathes the land mournes, and God will not hold him guiltlesse, that taketh his name in vaine: What doe these men thinke when the Scriptures are thus brought against their faults? Doe they verily belue that this is the word of God? They will not say otherwise for shame of

of the world; but who can belieue that their consciences are thorowly conuinc'd of it, when there is to be seene so strange a disproportion betweene their Faith and practise in these particulars? No, they laugh secretly in their hearts, at the simplicity of silly men, who tremble at the word, and dare not for their liues, ventervpon the practise of such things as it forbids, which they meane while freely follow to their great contentment. Furthermore, these men that do thus rebel against God in one religion, will be ready, if occasion serue, to reuolt from that vnto another religion, seeing the grounds whereupon they embrace any religion, are alike in all. Besides, let mee tell them thus much, that this loose and vnsetled faith, is one of the fiery darts, & forcible engines of Satan, whereby he assaults and ouerthrowes the hope and comfort of many a dying man. Who hauing not strengthened himselfe on this point, by vndoubted arguments and experiments, is there laid at, where hee lies open and vnarm'd by such cunning canils, shifts, and elusions brought against the authority of Scriptures, that the poore man not able to cleare himselfe from such suggestions, falls into an vniuersall doubting of all Religion, and at last, perceiving his Faith hath onely grasped at the ayre, and embraced the empty shadow of mans authority, instead of the Substance of Diuine truth, he is vtterly confounded, and sinks downe in despaire. If I am able to iudge any thing of the Methods of Satans temptations, I dare say, that this weapon is reserued vsually for the last combat, and that many a mans faith hath perished vpon this rocke both in life, and especially in the last agonies & conflicts with the powers of death and darknesse.

¶ Wherefore let this be a third Admonition, that euery one of vs be well aduised, to provide our selues of such arguments for confirmation of our faith in this point, as will hold water, and abide the fiery triall of Satans temptations. *Vnde scis?* is a sore question, and Satan can tell how to enforce his arguments with better skill then any lesuite and

Col. 1. 23.

and Heretike. Wherefore let vs looke to it intime, that we wauer not; but may be τὴν πίστιν τε καὶ ἐλεησιν ἰσχυροῦ-  
 ted and stablished in the vndoubted perswasion of this  
 truth. We are all very backward in this study (and thats  
 one argument the Scriptures are diuine, because our wret-  
 ched sinfulness cannot brooke them.) And againe, wee are  
 very dull of vnderstanding in these things (which is also a  
 good proof that they come from a most diuine vnderstand-  
 ing, because our Naturall wit is sharpe enough in other  
 things, yet comprehend not these mysteries) but yet for all  
 this, let vs be perswaded with prayer in humility to follow  
 the counsell of Christ. Search the Scriptures, & the Com-  
 mandement of our King the seruant of Christ, to set the  
 Scriptures in the head of our studies; therein laying a sure  
 ground-worke of our beleefe before we haue to doe with  
 men. Following this course, we may be bold to expect a full  
 resolution of this great Question; and experience will in  
 the end make it manifest, a most sure word (as *S. Peter* calls  
 it, *2. Pet. 1. 19.*) whercon to build our faith. We shall find  
 that this word is a light shining in a darke place, and that  
 God who in the creation commanded the light to shine out  
 of darkenes, will by this meanes shine also into our hearts,  
 to giue vs the light of the knowledge of the glory of God  
 in the face of Iesus Christ, as it is, *2 Cor. 4. 6.* Thus doing,  
 we shall be constant in our Religious profession while we  
 liue, and also vnconquerable in our Spirituall consolation  
 when we are to dye.

Hitherto of the first ground whereupon the Strength of  
 Faiths assent is built, namely the infallible truth of Diuine  
 Reuelations. I proceed vnto the next two: the former  
 whereof is,

*The Greatnesse and excellent worth of the things reuealed.*  
 They are not toyes & trifles, matters of smal moment, that  
 God proposeth vnto vs to be embraced & beleened: But  
 they are the *Great things of his Law*, that he hath written vnto  
 vs, *Hos. 8. 12.* A Law that is *Perfect*, conuerting the soule; a  
 Testimony that is *Sure*, making wise the simple; Statutes that

that are *Right, reioicing the heart*; Commandements that are *Pure*, enlightening the eyes; Iudgments that are *True and Righteous altogether*, more to be desired then what men desire most, then *Gold, yea then much fine Gold, sweeter then the Hony that droppeth from the best Hony combe*, as the holy Prophet *David, Ps. 19. 7. &c.* most emphatically amplifies the dignity & worth of that part of Scriptures which was in his time giuen vnto the Church. Since then we haue a large increase of this heavenly treasure, The Gospel fully reuealed and written for our benefit, containing in it, The Wisdome of God, & that in a mysterie, *hid from the princes of this world*, 1 Cor. 2. 7. *the deepethings of God*, 2. 10. *the riches of his glorious mysterie*, Col. 1. 27. *the vnsearchable riches of Christ*, Eph. 3. 8. All both Law & Gospel, old & new Testament are full of admirable perfection, goodnesse, & excellency in themselves, and towards vs they contain matters of greatest consequence in the world. *He that doth these things*, saith the Scripture, *shall liue in them*: if he doe them not, then *Cursed is euery one that continueth not in all the words of that Booke to fulfill them*. Again, *He that beleeueth shall be saved, he that beleueth not shall be damned*, Mar. 16. 16. No lesse matters are set forth vnto vs in Scripture, then Blessing and Cursing, Saluation and Damnation, Grace & Sin, Gods fauour and his Displeasure, Heauen and Hell. Now lay all things in this world together, theres nothing worth the speaking of in comparision of these, or that can beare any proportion of worth & greatnesse with them. Wherefore this ought to be a forceable motiue vnto vs to giue all diligence, that we fasten our faith vpon these things with all strength and stedfastnesse, not barely and sleightly passing them ouer as things of little moment, but laying them vp in our hearts by deepest & most attentiuie meditation. It is strange to see how credulous and apprehensiuie men are in other matters that may concern them in their name, goods, or life. Euerie little circumstance is enough to perswade them to a wrong beleefe of that which they feare or hope for. But in matters of religion theres scarce any thing

will worke vpon vs, we heed not what we heare or reade, promises or threatnings, exhortations or admonitions, all's one to vs, we passe little for one or other, but as the *leues* of old, we count these things as *Strange* matters that little concerne vs. Naturally we are all Atheists & Infidels, and that of *Saluian* is true euen of the best of vs, *Omnia animam, omnia colimus, solus nobis in comparatione omnium Deus vilis est.* We can study any thing but the Scriptures, we can beleue any thing but Articles of Christian Religion, we can loue any thing but God & goodnesse. The truth is, we doe but talke of Religion, being far from any thorough apprehension of the excellency & worth therof, whence it comes to passe, that our thoughts of it are sleight and vanishing, our affections towards it cold and forced, our beleefe of it neerer to a fancy & weake imagination then a well grounded faith. Wherefore let vs henceforth value Diuine things according to their worth, esteeming of them as better to vs then thousands of gold and siluer, or whatsoeuer is by the world had in highest account. Hence shall we gather strength and vigor to cleaue faster vnto Religion in Faith and zealous affection.

The last ground remaines, whereupon the firmenesse and strength of our assent standeth: and that is,

*The manifest experience of some part of the Truth of those things we beleue.* It is indeed a commendation of Christian faith that it can beleue before & against Experience. And *Abrahams* faith is herein a glorious pattern to all others, who beleued strongly the promises, when for a long time he found but smal performances, as may be seen in the storie of his life. But generally Faith is but weake till it be confirmed by Experience: this giues it life, making the Heart of a man strong in Confidence and Resolution. See this in an example or two, *1 Sam. 30.* we find *Dauid* & his men in great distresse for the losse they had sustained at *Ziklag*: *Dauid* sorrowes as well as his seruants, & his losse is as much as theirs, but this doth not pacifie them. *Dauid* is their Captain, and they thinke this mishap comes by his fault:

fault : so in their rage they intend to stone him. What shall *David* do in this case, he is but one man in the midst of a furious multitude, flight or resistance cannot helpe him: see how his faith helps him out in this exigent. He was now in danger, but he had bin in as great many a time before, and very narrowly had he escaped the snares that *Saul* and his Courtiers had layd for his life. But God deliuered him there, and thence he is confident God will helpe him now. Wherefore when his men rage & chafe, and forget all faith in God, and respect to their Captaine, *David* is quiet, and *Comforts himselfe in the Lord his God*, as in verse 6. The like strength of Confidence we find in the same holy man in his combat with the *Philistim*, 1 *Sam.* 17. where from experience of Gods helpe in time past defending him in his lawfull calling, against the Beare and the Lyon, he confidently assures himselfe of the like assistance & victorie in that his righteous quarrell against the *uncircumcised Philistim*, v. 36. The same course takes the *Psalmist* in *Psal.* 77. where being in great affliction and tentation, he strengtheneth himselfe in hope of comfort, by the consideration of Gods workes of old, and all his mercies heretofore shewed vnto his people. Thus experience breeds Confidence, and we readily trust him whom we haue once thorowly tried. Where let me commend vnto you a point of Christian wisdom, the practise whereof will cause a singular increase of Faith in vs. It is this, that we would carefully giue our minds to observe all such experiments of Gods mercies or iudgements on our selues or others, as we can take notice of : comparing the particular euent that we see with the promises or threatnings that are generally deliuered in the Scriptures. Iooke quer all the passages & courses of thy life, & marke wherein God hath done vnto thee according to his Word. Thou praiedst such a time seruently, and he heard thee : in such or such a businesse thou committedst thy way to him, and he brought it about according to thy desire, beyond thy expectation : thou wast cast vpon this, or that extremitie, and God when thou soughtest to him deliuered thee



beyond all hope : such a Grace thou didst want, or such a  
 Sin thou wouldst faine be freed of, God helped thee to the  
 one, and against the other when thou didst follow such di-  
 rections as his Word prescribed thee : at one time thou  
 sinnedst, and as God had threatned, so wast thou plagued :  
 at another time thou didst some good worke, & receiuedst  
 a blessing according to the promise. Againe, looke abroad  
 and see how God deales towards others. See in one place a  
 Kingdome plagued for Idolatry ; in another a Countrey  
 professing true Religion, yet vndone by the wicked liues  
 of the Inhabitants : see here a Vsurer, Briber, Oppressour,  
 and cruell inclofer, that hath raysed his fortunes by all vn-  
 iust dealing, it may be whilst he liues himselfe and family  
 turned out of all a begging, or in his third heire all this  
 wealth blowne away, his name and posteritie rooted out,  
 or left for a curse and reproach vpon the face of the earth.  
 There behold a murderer pursued at the heeles by stronge  
 vengeance, that neuer leaues him till his blood be shed that  
 hath shed the blood of another. See else-where an Adul-  
 terer eaten vp by the secret curse of God, which deuoureth  
 all his substance no man knoweth how. One the other side  
 marke how God blesteth Kingdomes, Families, & priuate  
 persons, wherein, & by whom Religion, Iustice, discipline,  
 ciuilitie & sanctitie are professed, and in truth maintained.  
 If we would vse diligent obseruation in this kind, it would  
 quickly appeare vnto vs, that God is most constant in his  
 courses, That the Scriptures do containe in them a perpe-  
 tuall & infallible rule that hold true in all times & ages of  
 the world, according to which God euer hath and alwaies  
 will order his prouident administration of all things. We  
 should see the same punishment still attending vpon the  
 same sins, & the like rewards to be still bestowed vpon the  
 like vertues : that God is as neere to helpe vs now as euer  
 he was, and also as swift & strong to plague as he hath bin  
 towards men of old time. This would proue of singular vse  
 for the strengthening of our Faith, when wee shall eu-  
 idently see the euent of things to answer in iust proportion  
 the

the revelations made touching them in the Scriptures. The grosse neglect of this hath bred in the world those monstrous sins of Atheisme and Infidelity, wherewith this age is infected as much as any. We haue indeed, prayesd bee God, the Word read and preached, vnto vs plentifully: but where shall we find the man, that doth *(το καὶ οὐκ ἔστιν τοῦ σοφιστεῖν)* walke exactly by this rule. Making the precepts of the Word the ground-plot of all his practise as the Apostle would haue vs, *Gal. 6. 16*. When they behold many strang accidents in the world, doe they, thinke you, iudge of them by the Scriptures, searching into them for the reason and cause of those things, & thence concluding with the Iewes in *Zach. 1. 6*. *As the Lord of Hostes hath determined to doe vnto vs, according to our own waies, & according to our workes so hath he dealt with vs.* Nothing lesse; they haue no such thought come into their minds as this. Loe here how true the Lord is, such a promise, or such a threatning set downe in such a place of the Scriptures. So likewise, for the getting & vsing of wealth, honour, friends, learning, health, or other good things of this life, for the generall dispatch of businesse in mens callings, for the auoiding of troubles that come vpon them, thinke you that men do call the Word to counsell, as *Danid* did, and doe they out of the Scripture take a plat-forme of all their proceeding, applying the generall rule to euerie particular occasion, and thence obseruing the Law accordingly? No, they thinke of no such matter, & it seems a strange motion to them, that you will offer to perswade them to loue by the Booke. They follow no such rules; the good they enioy, or the euill they escape they thanke God for it in Complement, but are indeed beholding to their wits, friends, and good fortune: it was their direction they tooke, & thought of nothing further. Thus for the greatest part of men, God is not in all their wayes, their eyes are neuer towards heauen to consider the works of God, and to regard the Operation of his hands, their thoughts are neuer vpon the Word to obserue how euerie prescription thereof, hath its *Probatum est* written vnder it in visible

*2/2-3-11. &c.*

Job 39. 29.

characters of euerie dayes experience. Let vs not my brethren walke as fooles, but as wise, hauing our eyes in our heads to take notice of all such occurrences as haue vpon them a character of Gods speciall worke of Prouidence. If they be abroad in the world, learne thereby that conclusion of faith which *Pf. 38. 11.* is gathered from the like obseruation [*Verely there is a reward for the righteous, Verely he is a God that iudgeth the Earth.*] If they be priuate that concerne thee in particular, take such exact notice of all passages of thy life, that thou maist be able to declare vnto another and say [*Come and heare all ye that feare God, and I will declare what things the Lord hath done for my soule*] *Pf. 66. 16.* This experimentall obseruation of things past, will fill the heart with boldnesse, & confident expectation of the like successe for the time to come. And so much touching the three grounds of Certaintie and Strength in the Assent of Faith.

I come now to the second point proposed touching this Assent, or the diuers degrees of it, and those essentiall differences whereby sauing faith in Gods Elect is distinguished from that Faith which is in others. We haue shewed you that faith may be in all reasonable creatures, and the Scriptures testifie that there is some kind of faith in the Diuels, and wicked men. We must therefore enquire what their faith is, and what the faith of Gods Elect is, by what essentiall difference they are distinguished. You are therefore to obserue, that this assent, by which generally all Faith was defined, is two-fold.

1 *Generall* to all Diuine Reuelations as good and true whilst barely considered in themselves, or as they haue no opposition to our desires being applied to our selues.

2 *Particular* when assent is giuen to all Diuine Reuelations as most true and good in regard of our selues when they are applied to all our particular occasions, and compared with all contrarie desires and prouocations.

Herein lies a substantiall difference of this assent of Faith; there being a great Diuersitie betweene an Assent  
vnto

vnto the truth & goodnesse of things taken in the generall, and an Assent vnto the truth & goodnes of the same things particularly applied, as you shall see in the progresse of this discourse. The former is but an inferiour degree of Faith and only a step vnto that faith which is true and sauing. It is commonly called by two names: 1 *Historicall Faith*, synecdochically from one part of the object of, because it beleeues the Letter of the Scriptures, whether Histories or doctrines that are expressed therein. 2 *Temporarie Faith*, from the Euent & issue of it, because it perseueres not vnto the end, but failes in time of Temptation. It is but one and same degree of faith that hath these two names, which assenting to things in grosse, flies off and disallowes when it comes to particular application. Such a general assent there is in the Diuels, who know the Scriptures to be of God, and acknowledge the things contained in them to be in themselves, true & good because from God, though mean-while they hate both the one & other bitterly. The truth of God his Word, Essence, & Attributes works vpon their understandings a deep apprehension of its certainty & excellency, *even* when they with vnspcakable hatred and horreur thinke of it. According *James* saith, *They beleeue & tremble.* *James* 1. 4. Such a Faith there is in thousands of Hypocrites & reprobates, who being inlightened, and conuincd of the Truth of the Word, yeeld a generall assent vnto it for the time, as in those *Luk* 8. 13. *Who receiue the Word with ioy, but they haue no root: which for a while beleeue, but in time of temptation goe away.* In those *Heb* 6. 4, 5. *Which were inlightened, tasted of the beauenly gift, and were made partakers of the Holy Ghost, And haue tasted of the good Word of God, and of the Powers of the world to come, are false away.* In those, Many that beleeued in Christs Name, but yet Christ would not trust them, because he knew them all, that they were not sound at heart, *Iob* 2. 23, 24. In those many againe that at another time beleeued in him, but Christ giues them a caueat that they looke their faith be sound, *If ye continue in my Word, ye are verely my Disciples, Iob* 8. 30, 31. Such a faith was in *Simon* the

the Witch, *Act. 8. 13.* who beleueed the Apostles preaching and was baptized, euen whilst yet he remained in the gall of bitternesse and bond of iniquitie, i. a fierce enemy to that truth which he seemed to beleue and profess, and fast bound vnto the loue of those sinnes that he seemed willing to forsake, *verse 23.* Such a conception of Faith there was in *Felix*, who trembled when he heard *Paul* dispute of righteousnesse, temperance, and the iudgment to come, *Acts 24. 25.* He beleueed and like the *Dinels*

*Drusillam a*  
*priore eius ma-*  
*rino Arizo Emi-*  
*senorum rege*  
*blanditijs ab-*  
*duxerat Ioseph.*  
*Antiq. lib. 20.*  
*cap. 5.*

trembled. But *Felix* was not temperate, his wife *Drusilla* was another mans wife: *Felix* was vnrighteous and couetous, and looked for a bribe, and this likes him not that *Paul* should come so close to him, wherefore he hath a shift, and put him off in complement to a more conuenient season, which *Felix* will take at leisure. The same imperfect faith there was in King *Agrippa*, who hearing *Pauls* Apologie, could haue found in his heart to haue beene a Christian, had it beene a thing in fashion with Kings at that time, *Acts 26. 28.* So was the Case with *Herod*, who heard *Iohn Baptist* gladly, and reuerenced him as a Iust man and holy, and did many things willingly, *Marke 6. 20.* But if *Iohn* be so bold with *Herod* as to tell him of his Incest, He shall to prison for it, and for all that he is a Prophet, yet he shall dye, if *Herod* did not feare the multitude, more then he reuerenced *Iohn*, *Matth. 14. 5.*

And thus it is with many men still, who knowe the Scriptures, and assent to the truth of such things as they containe; but this goes no further then generalities, whilst they approoue and allowe of such things, as they know, to be good and excellent, considered abstractiuely and in the Vniuersalitie, and as they doe not crosse them in any of their maine desires and delights. And so long they seeme to bee as forward in faith and practise as the best.

The Causes of this Kinde of Faith in men are many: as,

First,

1. That common grace of the Spirit whereby men are enlightened in the knowledge of heavenly things. Which grace God bestowes upon the unregenerate and unsanctified more for others than their owne good. Some light shines upon them, whereby they may know and assent unto divine truths for a common good of the Church, that others may be instructed by their teaching. For Christ in the building of his Church doth also use the helpe and ministry of such men; according as *Salomon* did in the building of the materiall Temple, who imployed not the naturall Israelites, but the reliques of the Cananites and strangers that lived in the land, to be bearers of burdens, and hewers of stone, and overseers of the worke, 2<sup>d</sup> Chron. 2. 17. And these men though unsanctified and such as doe not themselves heartily esteeme and affect that which they know, yet in the generall they beleve it and willingly teach it to the benefit of the Church. Againe,

2. Authority of men in high account for their knowledge and wisdom. The esteeme that the people had of *Iohn the Baptist* to bee a great Prophet, made *Herod* reverence him the more; and the fame that went of Christ drew many to hearken to his doctrine. And so tis still with hundreds whose faith in matters of religion standeth or falleth with their admiration or disesteeme of mens persons. The same effect hath the generall custome and consent of the times and Church wherein wee live, whereby men are they know not how nor upon what firme grounds drawne to beleve those things which they see others hold and maintaine for truth. Lastly,

3. Some extraordinary worke, or event confirming the truth of Religion. So did Miracles in the time of Christ and his Apostles perswade many to beleve who were notwithstanding farre from being true belevers: as *Ioh. 2. 23.* [*Many beleevd in his name when they saw the miracles which hee did*], but twas not good crediting of them that beleevd only upon miracles, therefore Christ [*would not commit himselfe to them*] ver. 24. And thus the Magitian when



Matt. 13. 45. 46

he saw the signes and great wonders which were done by the Apostles, he beleaved and wondred, when yet his heart was not right in the sight of God, *Act. 8. 13. 21.* By these and the like meanes is this imperfect and generall kinde of Faith wrought in men, destitute of all inward grace and holinesse. Such motives as these cause this assent; but there is no *Internum principium*, no roote in themselves (as our Saviour speakes, *Mat. 13. 21.*) whence this beliefe springeth: no thorough sanctification of the soule conforming all the powers thereof unto the puritie and holinesse of divine things, and inclining the affections to a constant embracing thereof. These men like Religion well, and commend it as men doe costly Jewells set forth to sale: but when it comes to the point that this Good Pearle of great price is to be bought; then if God will let them have it at their owne rates, there's a match made, they'll beleeve, and be religious, if God withall will spare them the use of some sinnes and pleasures they love well: but if it must be purchased at Gods price, with the sale of all that they have, they are no merchants for such a hard bargain; with the yongue man they shrink away, forrowfull that heaven cannot be had at a cheaper rate. Thus when it comes to the prooffe in particular application and practice, this kinde of faith vanisheth away and comes to just nothing.

Thus you have the explication of this first degree of Faith, & withall you see that this faith falls greatly short of that perfection which is required unto that faith which is saving and justifying. Nevertheless our Adversaries of the Romish Church maintaine that this assent is that justifying Faith whereof the Scriptures speake.

Their opinion touching this point is sufficiently declared by *Becanus*, who followes the rest of that rabble. Hee *Theol. Schol. Tom. 3. cap. 8. q. 1.* disputing of the act of justifying Faith, rejects the Lutherans opinion, who place Faith in the will and make it to be *Fiduciam de misericordia Dei propter Christum*: and saith that the doctrine of the Catholikes

Catholikes is this, that faith belongs to the understanding, and is nothing else but *Credere sive assentiri eis quæ à Deo revelata sunt*. Thence hee setteth downe this Conclusion, §. 6. *Actus fidei consistit in assensu quo quis assentitur aliqui propositioni à Deo revelata propter auctoritatem revelantis*. In this definition there are two parts, 1. the Object of this assent, Propositions revealed by God. 2. The essentiall difference of this act, taken à *formaliratione credendi*, and that is to beleieve *propter auctoritatem revelantis*. By this faith *Becanus Cap. 8. q. 2. §. 2. assensus fidei constituitur in sua specie essentiali*, that is, the assent of Faith is made supernaturall and justifying, when wee beleieve things because God hath revealed them: for, faith he, if articles of faith be beleaved upon other motives, as upon mans authority, &c. then this assent of faith is naturall, as in Heritickes and Divells. So then according to Popish doctrine, that faith which justifies us, is nothing but a bare assent of the minde to such things as God reveales, because of Gods authority that revealed them. Than which explication of the nature of justifying faith nothing can be poorer, and more below the majestic of so high a grace as faith is. I will trouble you but with two reasons; proving that this kinde of assent is not that faith whereby wee are justified:

1. The act of justifying faith must needs be supernaturall, such as cannot bee done without the aide of speciall grace of Gods spirit. But unto this assent there is required no such speciall grace, therefore it is not an act of justifying faith.

The Major is evident and granted by the Schooleman, Cap. 8. 4. 4. that something there is in faith above nature requiring a supernaturall cause: whereto the Scriptures plainly inforce him *Eph. 2. 8*. By grace yee are saved thorough Faith, and that not of our selves: it is the gift of God. *Phil. 1. 29*. Vnto you it is given for Christ that not only yee should beleieve in him, but also suffer for his sake. So *Ioh. 6. 45*. Wherefore §. 3. he teacheth that this act of

assent must be supernaturall, partly in regard of the Object, *id est*, divine revelations, and partly in regard of the principium or cause by which it is produced, *id est*, *non per solas natura vires, sed per auxilium gratie*. Wee agree then in the Proposition: For the assumption, That there needes not any speciall grace of the Spirit to worke this bare assent unto the truth of divine revelations; this wee prove out of the same Schoolemens doctrine, who teach that the Vnderstanding assents not, unlesse the Will command it, because, say they, the act of beleeving is absolutely in our freewill, Cap 8. q. 5. Well, be it so. But now, say wee, the Will may without the helpe of grace command the assent of the Vnderstanding; which wee prove thus:

Whatsoever the Vnderstanding by the only light of Nature judges to be honest, that the Will can desire by the only strength of nature.

But by the only light of Nature the Vnderstanding judges that it is an honest thing to beleeve Gods authority revealing any thing to us: therefore the Will by the only strength of Nature may desire this act of beleeving, and so consequently there's no need of Grace to move the Will to command the Vnderstanding.

Tis Beccanus owne argument against himselfe, cap. 8. q. 5. §. 9. Whereto he would faine giue an answer if hee could tell how. Something he sayes to that Minor proposition, whereof he thus distinguisheth. The Vnderstanding by the only light of Nature judges it a thing honest to beleeve Gods authority when hee reveales any thing, *Via ac modo naturali*, not when he reveales any thing, *Via ac modo supernaturali*. Beleeve it, a rare distinction and full of mystery. Divine Revelations are of two sorts, supernaturall and naturall. Againe, when God reveales his will to us by naturall meanes, then the very light of Nature teacheth us that 'tis honest to beleeve his authority. But if hee reveale things to us by supernaturall meanes the light of nature doth not teach that 'tis honest to beleeve him. Can any thing be more senselesse? or will not every man in the world,

world, excepting a Iesuite, confesse, that the very light of nature teacheth him to acknowledge, that it is a very good and honest thing to beleve Gods authority, let him reveale his will unto us which way hee please. But tis the fashion of these writers, to dorre their readers with a distinction, and so to leave them with a *prins conceditur, posterius negatur*, distracted and confounded, rather than any whit satisfied. This of the first reason, That a man may beleve without the helpe of Gods grace; the second followes, which also confirms the former: *viz.*

2. That is no act of Iustifying Faith which is found in Divells, Hereticke, Hypocrites, and Reprobates.

But this assent unto divine Revelations, because of Gods authority, is in those both divells and men. *Ergo* It is no act of Iustifying Faith.

The *major* is agreed upon, that the acts of Iustifying Faith are found onely in those who are justified: which cannot be said those persons mentioned.

The *minor* is likewise evident, That Divells, Hereticke, Hypocrites, and Reprobates, may and doe assent unto such propositions as God reveales, and that because of Gods authority who doth reveale them. This hath beene formerly shewed unto you in the explication of the nature of a generall Faith; and tis so cleere by Scriptures and experience, that our adversaries cannot deny it. The forenamed Schoole-man grants it manifestly, as concerning Hypocrites and wicked livers, who yet professe the Cathelicke Faith: for disputing, *Cap. 8. de Habitu Fidei*, touching that vertue which is infused into the Will, whereby it may if it list command the Supernaturall assent of the Understanding, hee telleth us that this Vertue is a distinct vertue from all others, and is neither Charity nor Obedience, §. 10. *in conclus.* and that it is perfect in it selfe though it be without them, according as other morall habites of justice, temperance, &c. are. Whence hee tells us §. 11. in plaine termes, *Potest esse sine charitate, ut patet in Christiano peccatore, qui Fidem habet sine gratia & charitate.*

A Christian that is a sinner, may have Faith without grace and charity. What, Iustifying Faith? yea according to the Romish Divinity; for he may beleve the truth of the articles of Religion, because of Gods authority who hath revealed them: and to do this is a Supernaturall assent, and the proper act of Iustifying Faith, as these men teach.

Now touching the Divells and Heretickes the man is a little more coy. He will not confesse that the Divells yeeld that assent of Faith he speakes of. They doe not beleve the mysteries of Religion *Per assensum supernaturalem*, i.e. because of Gods authority: but *Per assensum quendam naturalem, qui non oritur ex pio affectu, sed ex vi & pondere argumentorum, quibus intellectus illorum convincitur*, cap. 11. *quest. 2. S. 4.* We grant willingly that they doe not assent out of any good affection; nor is that needfull to make their assent supernaturall: for in hypocriticall, impenitent, and reprobate Catholickes there's no pious affection moving them to beleve, and yet if wee beleve their Doctors, there is in them a supernaturall assent of Faith. But for that other thing, That the divells beleve onely *ex vi & pondere argumentorum*, tis utterly false: seeing it cannot be doubted but that they beleve the truth of many future contingents, wherof they are not convinced by any force of argument from the things themselves, but from authority of Gods Revelations in his Word or otherwise. Which infallible truth of God in all his revelations, is so cleerly apprehended by these damned Spirits, that it makes them to acknowledge the truth and goodnesse of that which otherwise they abhorre. Wherefore that comparison which hee makes\* betweene the faith of divells and wicked Christians, is most vaine and erroneous. If faith hee, you consider the faith of either of them, with regard to the Object, theres *par ratio*, both being employed about the same things. But if you take it with regard to the honesty of the act, so the assent of the Divells is farre worse than that of bad Christians, who have faith and no workes. But wherein? He tells us, The Faith of Christians is *Super-*

\* Ibid. 5. 5.

*pernaturalis, Voluntaria, & Honestæ.* The Faith of Divells is *Naturalis, Coacta, & pravis circumstantijs vitata.* All which are false. For the Faith of Divells is Supernaturall as much as that of wicked Christians: seeing both beleeve *propter auctoritatem Dei revelantis*, which is \* *formalis ratio* of Su- \* Cap. 8. q. 2. S. 2.  
 pernaturall assent. Againe, the Faith of divells is as voluntary as that of wicked men; for it cannot bee wrought in either by compulsion simply: and if the Majesty of Gods infallible truth command the assent of Divells to that which they love not, doth not the same cause also prevaile with ungodly men, who beare as little true affection to God and Goodnesse as the divells doe. Lastly, the Faith of Divells is as Honest as that of wicked men. For let any man speake, Is it not as Honest a thing for wicked angels to beleeve what God saith, as it is for wicked men? If not, wherein lies the dishonesty of that act in the angels, or wherein stands the honesty of that act in men? Can there be named any circumstances which make the Divells Faith dishonest, but that the same or as bad may bee alledged against the honesty of the Faith of wicked Christians? Sure I am what ever these men conceit of the Honesty of Faith without workes in men, Saint James is plaine in his comparison, that tis no whit better than the Faith of Divells, James 2. 19. [*Thou beleevest that there is one God, thou doest well:*] [*the Divells also beleeve it:*] and doe not they doe well too? Yes haply better than thou; for they beleeve [*and tremble*] which thou doest not.

To conclude, in the last place we object that Heretickes have such a kinde of Faith, as the Romanists call Iustifying. For though they erre in some articles of Faith, yet others they assent unto because of Gods authority revealing them. This *Becanus* denies, telling us that *Heretici qui vel in uno articulo sunt infideles omnem fidem amiserunt*, cap. 11. quæst. 3. s. 4. which answer hee makes upon this ground, That the Habite of Faith is lost by any one act of infidelity, s. 2. and therefore whereas Heretickes beleeve many things, tis but upon a kinde of custome, and by a humane



mane faith. We reply and say, that that position; One act of infidelity destroyes the habit of Faith, is false and contrary to reason and Scriptures, as hereafter I shall have occasion to shew, speaking of the opposites of Faith. For the point, we grant that He who is a persevering Heretick though but in one fundamentall article, he hath no justifying faith, not because he hath lost it, but because he never had it. But wee affirme, that for that other generall faith in assenting to the truth of divine things because of Gods authority, this faith as he had when hee was a Catholike, so hee still hath it in part now he is an Hereticke: and by the same faith he beleevd matters of Religion before his Heresie, by the same he beleeves them afterward. And those that are Heretickes indeed, or such whom wee stile by that name, let them bee asked why they beleeve such and such points of religion, they'll answer truly and resolutely they beleeve them because of Gods authoritie that hath revealed them in his Word; and for such things wherein they dissent, could they be perswaded the Scripture did teach the contrary, they would for the same authority sake beleeve the contrary. The Iesuite is yet urgent upon us, and tells us that no Calvinist or Lutheran beleeves Gods authority, but doubts of it. Wee tell him againe thats a foule slander, and more than hee can make good: yes that he will, by a distinction too. Gods authority considered *Abstractive* in it selfe; so indeed we doubt not of. But Gods authoritie considered *practic* in respect of the Church as it is proposed unto us by the Pastors of the Church, so we doubt of it, because wee admit not the judgement of the Church, but follow our owne phantasie, *ibid.* §. 7.

To this we answer, that we passe very little to be judged Infidells upon such a ground, because wee call in question the supposed infallibility and authority of the Romish Church. We finde in Scriptures no such straight relation betweene her authority and Gods authority, that if wee call hers in question, wee must needs doubt of his. Wee  
doubt

doubt not of the authority of Scriptures : but we denie that the Romish Church hath any infallible authority of judging and interpreting them. No one man, nor all men ought to usurpe such authority over our faith. And let the truth be judge who be the greater Infidells, Calvinists and Lutherans that beleve the Scriptures authority for its owne sake, or popish Catholikes that will not beleve but for mans saying. Thus you have this second reason somewhat largely ; that Faith which our Adversaries call justifying, is in Divells; and ungodly men; therefore it is not that justifying faith which the Scriptures speake of and appropriate unto the Elect, *Tit. 1. 1.*

Here it is but a vaine shift our Adversaries make to runne unto that poore distinction of *Fides Formata*, and *Informis*: namely that Faith may exist two wayes; Bellar. de Justific. l. 1. c. 15.

1. *Vt est conjuncta cum charitate, ut in homine iusto*: and then Faith is called *formata & viva*, because Charity is *Vita anima*. In this case, Faith can *Elicere operationes vitales seu aeternae vitae meritorias*. Gal. 5. 6. Faith worketh by Charity.

2. *Vt est separata à charitate, quod fit in homine peccatore, qui amissa per peccatum mortale charitate, retinet fidem quamdiu Catholicus est*. This Faith is called *Informis & mortua*, nec potest habere operationes vitales, seu meritorias. Jam. 2. 17. Faith if it have no workes, is dead in it selfe; and ver. 26. as the body without the spirit, &c. Becan. tom. 3. cap. 10. §. 4. 5. 6.

Thus they would have the quality and proper act of justifying Faith to be in reprobate men and divells, but yet it doth them no good, because tis without Charity. Faith without Workes may be in its nature justifying Faith ( because tis an assent to the articles of Religion upon Gods authority ) but yet it justifies not, because tis without workes. Hereunto we reply, that in this distinction there is not a syllable of sound doctrine, nor yet of reasonable sense. Thus much we grant, that there is according to St. James, a kinde of Faith without Workes, namely a ge-

nerall assent unto the truth of divine things: but we denie that this kinde of Faith is for the substance one and the same with that Faith which is properly called Iustifying. Faith without workes is of one kinde, Faith with workes is of another; not onely in regard of consequent, because one hath workes, the other hath not: but in regard of their proper nature, because the quality and acts of the one differ from the quality and acts of the other. Wherefore in vaine doe they tell us that the same Faith is sometime with, sometime without Charity: Iustifying Faith is never without Charity, and that which is, is not Iustifying. Vnto that conceit that Charity is the forme of Faith, wee say tis Metaphysicall, and such as no good construction can be made of it. He saith Charity is *Vita animae*, hee would say, *Vita fidei*; but take his meaning, Faith lives by Charity as the body by the forme or soule. Here 1. Tis absurd to make one habite of the minde the forme of the other, wee may as well say that Temperance is the forme of Liberality. Each habite of the minde is distinguished by its proper object and actions, and this the Schooleman *cap. 18. quest. 2. s. 3.* grants in the strict sense. 2. How doth Faith live by Charity? We say it lives with Charity as its fellow-grace, not by Charity as its soule. We say without Charity it is dead, yet tis not Charity that gives it life. The Iesuit saith it doth, for being joined with it, Faith can [*elicere vitales operationes*] performe vitall acts. Yea but what are these actions? Faith hath but two acts: 1. proper and immediate, *viz. Credere seu Assentiri*: 2. by consequent, *Iustificare*. Neither of these comes from Charity, even by these mens owne doctrine. Not the first, for Catholickes without Charity may assent to the articles of Faith for Gods authority sake. Not the second, for to Iustifie in the Popish sense is to Sanctifie, of a bad man to make a good. Now how absurd is it to say, Faith by Charity Iustifies, *i.e.* Faith by the love of God and our neighbour sanctifies us, or (taking Charity for the Act not the Habite) Faith by good workes of prayer, fasting, almes-deeds, &c. sanctifies

us? Both these are senselesse propositions; for tis manifest, that hee who hath Charity, *i.e.* loves God and his Neighbour, and doth good workes, is not as yet to bee sanctified and made good of bad, but is thereby sanctified already. Tis true that Faith is one part of our sanctification or inherent grace, and Charity is another; but neither doth Faith sanctifie by Charity, nor Charity by Faith, but we are sanctified by both together. If there be any other vitall acts of Faith, they should have beene named. The glosse which the Iesuit addeth, whereby he interpreteth what hee meaneth by vitall operations, *viz.* [*eterna vite meritoria*] such as deserve eternall life, carrieth with it as absurd a sense as the other. Thus, Charity is the forme and life of Faith, *i.e.* Charity makes the acts of Faith to be Meritorious, *scil.* our love of God and man, or our good workes, makes our Faith, *i.e.* our assent to the Articles of Religion because of Gods authority, to deserve eternall life. Is there in the Scriptures the least intimation of such a strange and uncouth meaning, when it tells that wee are justified by Faith? To the places of Scriptures, *Gal. 5. 6.* Faith workes by Charity, *δι' ἀγάπης ἐνεργουμένης*, wee answer, the meaning of the place is no more but, That in Christianity no outward matters are of value; that onely which is to be regarded, is Faith that bringeth forth good workes. These good workes come from Charity, or inward love of God and man. This Charity is stirred up and provoked to worke through Faith. So that Faith workes by Charity as by that chiefe instrument which Faith imployes in the doing of all good works: but Charity works by Faith as by the moving cause, whereby tis excited to worke according to *1. Tim. 1. 5.* *ἡ ἀγάπη ἐκ πίστεως ἀνυπόκριτος*. Faith is the first wheel in the clock that moves all the rest, Faith stirs up and directs the other graces of the soule in their operations, whose strength and vigour increaseth according as Faith increaseth. *Tantum amorem, quantum credimus*: & tis cleer in all experience, those that have the strongest Faith, they shew the greatest love to God and man, as

in Abraham, Moses, Paul, all the Martyrs. But of this more in shewing the connexion between Faith and Obedience.

To that other place, *James 2. 26.* [*As the body without the Spirit is dead, even so Faith without workes is dead,*] we answer, that *S. James* understands by that similitude, not *modum Informationis*, but *necessitatem Unionis*: that good workes are necessarily coupled with a justifying Faith, not that good workes are the forme and life of Faith, *a priori*. They are arguments and effects of a living Faith, they are not causes that make it living: as is apparent, because it is impossible any good worke should goe before justifying Faith, *Heb. 11. 6.* Wherefore this similitude is not so to be strained unto a Philosophicall construction; where the Apostle intends no more in all his dispute, but to shew that true saving Faith must of necessity bee conjoynd with good workes. And if our adversaries bee so strict upon the termes of this similitude, tis manifest that they fit not their doctrine: for so, as the soule is the forme of the body, so workes shall be the forme of Faith, i.e. an Act shall bee the forme of a Habire, which is against reason and their owne doctrine, who make the Habituall grace of Charity, not good workes the fruits of it, to be the forme of Faith. *S. James* therefore is to bee taken in the former sense: or else wee may without any violence, \* interpret *in* *Qua* in that place not *Spiritum*, i.e. *Animam*, but *Spiritum*, i.e. *Habitu* & *Respirationem*; and thus the comparison is exact, as the body without breathing and motion is dead, so Faith without workes.

\* Polan. Synta.  
l. 1. c. 32.

Thus it appeares how Faith is sleighted by our adversaries, whilst they hold that the Faith whereby a sinner is justified is nothing but an assent to Articles of Religion because of Gods authority. Some places of Scriptures there are they would faine build this upon, as, *Heb. 11. 1.* *Rom. 4. 3.* *Tit. 1. 1.* *Job. 20. 31.* but their arguments thence are so inconsequent and weake, they are not worth the mentioning or refuting. I proceed therefore from this generall Faith unto that other which is speciall & particular.

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Particular assent of Faith is, when all things revealed by God are assented unto as most true and excellent in regard of our selves, when they are particularly applyed to our proper occasion, and compared with all desires and provocations whatsoever to the contrary. When we know and beleve those things that are generally delivered, for our selves, in application to our owne use and practice (as Iob was counselled by his friends): so that wee beleve in this particular aswell as in that, at this time aswell as at another. In the Explication of the nature of such a particular assent, I propose to your consideration twothings:

1. The Roote and Cause whence it springs.
2. The Object of it, whereto it is directed.

1. The true root and fountaine whence this Blessed assent of Faith ariseth is that grace of sanctification wrought in the heart by the holy Ghost, renewing the soule in all the powers thereof. Tis not common illumination; for many know, and despise the truth, or beleve it but in generall. Tis not the Authority of all the men in the world that can perswade to it: wee should not then have had so many thousand sermons of Prophets & Ministers, learned, holy and powerfull in their doctrine, yet preached to very small purpose with the most of men. Tis not miracles and strange accidents that can force this Faith: the Iewes had plenty of them, yet continued still unbeleeving. Tis only the sanctifying Grace of Gods spirit that brings this to passe. For, consider with your selves how deadly an opposition there is betweene a mans un sanctified nature, and the wisdom and goodnesse of God: all his counsell seeme but craft; his words foolishnesse, his mercies light and not worthy of estimation. His exhortations, promises, or threatnings are entertained with inward disdain, and the heart saith within it selfe, Who is God that I should feare him, or what profit shall a man have by beleeving his Word, and walking in his wayes? Yea, men that are otherwise ingenuous and of fairer temper, in this case are full of secret scorne and despite of God and



goodnesse, they account basely of the holinesse of Religion, being privie scoffers and bitter deriders of the power of Grace; when they are alone by themselves or in company that fits them. They make a tush at Scriptures, and smile at such persuasions to pietie as they afford, counting it an indignitie for men of parts, and resolution to bee moved with faire words of a simple man, though hee speake in the words of God. If their beliefe and knowledge of the truth be good in the generall, yet in the application the heart makes violent opposition: it begins to hold probable dispute whether it be wisdom to doe so or so, whether they be bound in conscience considering such and such circumstances; it casts all inconveniences that may possibly be thought on to discourage it selfe, yea perchance the truth it selfe shall be called in question, and it thinkes, Sure I am deceived, Gods meaning is otherwise, at last it resolves, I may doe this and yet fare well enough, and, If I doe no worse I hope twill not be much amisse, and I trust that these commodities and pleasures I enjoy may well countervaille the neglect of such or such a small matter.

Thus the heart not washed by the holy Ghost in the laver of Regeneration, but abiding in its naturall corruption, is not nor can be subject to the law of God: but proves either impudent and Atheisticall to denie his truth, or strangely subtle to shift it off from it selfe, when tis pressed with it in particular. But when the spirit of Grace hath overshadowed the soule, sanctifying all the powers thereof throughout, tis admirable to see how it stoopes to the command of the Word. There is then a singular harmony betweene the holinesse of the Will, and of the Word: this food of spirituall life relisbeth as sweet and savoury unto the soule, as milke to Infants, or strong meat to able and healthy men. Regeneration hath restored health unto the soule, whereby it hath recovered a true taste of the Lords bounty and goodnesse, whence followes a constant appetite thereunto as much as unto corporall nourishment, as the Apostle argues, *1 Pet. 2. 1. 2. 3.*  
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Hence the soule begins to conceive a high esteeme of the dignity of the Word, it sees now nothing so reasonable, so excellent as the wisdom thereof, it beholds nothing so terrible as Gods threats, nothing so lovely as his favour: it sees no ornament of the soule comparable to Grace, no pleasure like unto the peace of Conscience: it comprehends an end of all other perfection, but the further it lookes into Gods law, the deeper wonders it discernes: it lookes upon the world and reade's Vanity in all the things thereof, and strange folly in mens desires of them: and now it counts no preferment any whit comparable to the hope of heaven: it hath now Reall apprehensions of Divine things, and conceives of Religion, *as if* as of a Worke to be done, not *as if*, as a businesse to bee discours'd and talked of: it judges now that there is an absolute necessity of obeying God though all the world bee displeased, and that the regard of saving a mans soule must thrust out of the way all importunate pleasures and profits that would presse in upon us. Being thus illightened and inwardly touched by the finger of God, the soule presently puts it wholly upon the certainty and excellency of Gods truth revealed: it stretcheth forth the armes of her strongest confidence, & affiance, unto every branch of the Scriptures, embracing absolutely and without all limitation the truth, goodnesse, power, and wisdom of God shining therein: it beleeves what it knowes, and as it can; where tis ignorant it prayes for knowledge, where weake it sues for strength and increase of faith, where stubborne it offers it selfe unto God to bee bowed, or broken if he please; counting it now a happy thing to be crossed in sinne, to bee met with at every by-turning, with some reproofe or chastisement: let him chide or strike, it falls downe at his feet; and without quarrelling, disputing and arguing the case, takes all with a *Benedictus Domino, &c.* Blessed be the Lord, and blessed bee his Ministers, and blessed be their counsell who have kept me from committing this sinne against the Lord. When thus the heart

is softened and sanctified, then and not before is wrought that habituall Grace and blessed disposition of the will which we call true Faith, whereby the Creature is willing to resigne up its understanding, desires, affections, thoughts, words, workes, and all to the disposing of his Creator, in such a sort as by his revealed Will hee hath or shall make known, beleeving certainly that in every thing tis best to follow his counsell. This for cause of true Faith; next follows

2. The Object of this particular Faith: which is twofold:

1. The whole Will of God revealed unto us in his Word, containing all Histories, Doctrines, Commands, Threatnings, Promises of what kind soever.

2. The particular Promise of Remission of sinnes and Everlasting Life by the death of Christ, which in one word we call the Gospell.

It is needfull thus to distinguish of the object of Faith, because, although it be but one and the same infused grace of true Faith which respects both; forasmuch as by the same sacred Habite of the soule, we are inclined to beleeve both the whole and each part of Gods will, be it in it selfe more or lesse excellent, or more or lesse needfull to us: nevertheless Faith as it hath reference to these Objects, The whole Will of God, and The particular Promise of the Gospell, admitteth of divers considerations, names, and uses. Faith as it assents to the whole Will of God in what kind soever, I call Legall, because it is such a Vertue as is immediately required by the Morall Law, in the same manner as other duties of the Morall Law are. Forasmuch as all men are bound by the Law of their creation to give full assent and affiance to all things whatsoever God shall reveale unto them. And as all other Morall dueties are required of us in their degrees as parts of our outward obedience and inward sanctity necessary to salvation, so is this of Faith commanded, as one principall grace of the soule, and a prime part of our obedience to the first

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Commandement. And so Faith in this respect may be called Saving, namely, as all other Graces are, because required in their measure as needfull to Salvation.

Faith as it assents unto the speciall promise of grace, I call Evangelicall, because it is such an Act as is expressly commanded in the Gospel, the object thereof being not revealed by the Morall Law. It is called also properly Saving and Iustifying, in regard of the use it now hath through Gods gracious appointment, to be the onely instrument of our Iustification and Salvation by Christ. In which distinction between Legal & Evangelicall Faith, we must not conceive of two distinct Habits of Faith: it is but one gracious quality of the soule disposing it to the beliefe of all divine truth, which for the substance of it was the same in innocent *Adam*, with that which is in regenerate men. The difference stands onely herein: 1. In the Degrees, *Adams* Faith was perfect, because his understanding was fully inlightened, and his affections absolutely conformable to all holinesse. Wee know but little, and by reason of our inward weaknesse beleve but weakly what we doe know. 2. In the Originall, in *Adam* it was naturall by creation; in us tis supernaturall from the holy Ghosts infusion. 3. In the particular Object, *Adam* beleved God without reference to Christ the Mediatour, wee beleve chiefly the promise of Grace in Christ, and all other things with some relation to him. Here then is no new Faith, but a New object of Faith not revealed unto *Adam*, whereto our Faith is now directed, and here's also a singular priviledge newly granted unto Faith, that God accepteth it to our Iustification in his sight. Otherwise if wee looke unto the grace it selfe as it was in *Adam*, a part of Gods Image given him by creation, and is in us a part of the same Image restored by regeneration, so there's no difference at all: and therefore in that question whether Iustifying Faith bee commanded in the Morall Law, there needs no great dispute: tis manifest that it is injoynd, and that in the first Commandement, as a singular

part of that inward worship due unto our Creator, consisting principally in those three graces of Faith, Love, and Feare. These things thus explained, let us proceede to the unfolding of Faith, taken in the forenamed double relation: and first as it hath reference to the whole Will and Word of God.

True Faith respects all this, and onely this. Only this, because in divine revelations onely is to be found that Infallible truth, which gives satisfaction to the soule. And againe all this, because every part of Divine truth is *Sacrosancta*, worthy of all Beliefe and Reverence: threatnings as well as promises, precepts, exhortations, admonitions, histories, every part of the Word falls in some degree, or other within the compasse of Saving Faith. By the same holy Faith whereby a penitent sinner beleeves the promise of mercy of Christ, doth hee also beleeve all other promises of this life, with other inferiour matters declared in Scriptures. This is certaine: but the chiefe point to be noted here is an essentiall property of true Faith, which standeth in Vniversality and Vniformity of assent to all things that are from God. This Vniversality of assent is to be taken in a twofold regard:

1. Of the Object, the things beleeved, when the faithfull soule gives full assent unto all things revealed by God, not onely to such as it may assent unto without crossing its owne desires and purposes, but unto those also that directly crosse and oppose carnall reason, carnall affections, worldly pleasures, and all other provocations to infidelity.

2. Of the Time and other particular circumstances, whilst it doth most heartily and inwardly acknowledge the truth and goodnesse of these things, not then alone when this may be done without any contradiction and resistance, but even then also most eagerly fixing the assiance of the heart upon them, when temptations rise, when Heretickes dispute and cavill, when humane reason failes, and falls to arguing of impossibilities and unlikelihoods, when  
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finnefull lusts hale this way and that, when the world threatens or flatters, when Satan rages or speakes faire, then doth true Faith, supported by the Spirit of grace, stand fast as Mount Sion, or if shaken a little tis not moved out of his place, but looking beyond all present temptations to unbelieve unto the everlasting and infinite truth and goodnesse of God, it preferres that which he saith, above all that the flesh, the world, the divell can promise or threaten to the contrary.

Now in this point stands an essentiall difference betweene the faith of Gods Elect and of Hypocrites. These have alwayes their limitations, they beleve something, but not all: if all, tis but in generall, when it comes to particular proofe they bid farewell to faith, when such circumstances come in the way, as they love or feare more than they doe God. But the faith of Gods Elect is sincere, faire, open, universall, without distinctions, equivocations, mentall reservations or other hypocriticall and Iesuicall shifts. The reason is, because the sanctified soule rightly apprehends the soveraignty of Gods truth and wise dome, outstripping in Certainty and Excellency all things that can be set against it; it judgeth that no good can be equall to that which God promisseth, no evil so great as what hee threatens, no course so safe as what hee prescribes, whereupon absolutely without all qualifications the soule casts it selfe upon God, resolving to beleve and doe as hee pleaseth. Whereupon though in particular practice, it may be ignorant of some things, and weake in the application of others, yet in the Habituall resolution and disposition of the heart, it doth willingly yeeld assent and conformity to all. Tis most true, that *David* in a passion may call *Samuel* a lying Prophet, for telling him hee should be King, and after a busie dispute maintained upon politicke worldly considerations, conclude that theres no remedie but he must one day perish by the hand of *Saul*: So *Peter* in a bodily feare may chance denie him in whom yet hee truly beleeves: so in all, a strong fit of pleasures or other



violent encounter may push their buckler of faith aside, but yet it cannot strike it out of their hands: if they give a little ground, they will not flye the field; but because the heart is holy and entire, they returne to themselves and their standing, where the shame of a foyle taken makes them knit their strength together, and stand more stoutly in the combat.

But my brethren, heres the mischiefe and miserie of all, when there is a false heart within that keeps it selfe in an habituall resolution not to beleve and trust God in such things, or upon such and such occasions. For in this case what ever shew of true faith they seeme to have in the generality, or some few particulars, tis most certaine that there is indeed nothing at all in that heart but horrible hypocrisie and infidelitie. Such nevertheless is the temper of all those who having not thoroughly searched out, and resolved to renounce their evill affections, nor exactly calculated what the profession and practise of Religion will cost them, nor yet duly considered upon what grounds they undertake this profession, are become their owne carvers in matter of Religion, taking only so much of it into their beleife and practice, as the love of the world and their deere lusts will give leave. These men are just of the Samaritans Religion that feared God and served their

2 Reg. 17. 41.

Images: so they will beleve God, yet obey their lusts. But as it was then, none were found more bitter enemies to the restoring of the Jewish Church and State, than these Samaritans, who by reproaches, accusations, and conspiracies cruelly vexed that poore people, and hindered the restauration of their afflicted estate, even then when with fained flattery they proffered their service, telling the Jewes they would build with them, because they also sought the Lord the God: So fares it with these men, whose beleife and forwardnesse in some things cannot make demonstration of so much friendship to Religion, as their constant baulking and faltering in others testifies their hearts to be full of rottennesse and corruption, bea-

Ezr. 4. 2.

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ring hatefull enmity against God and his Grace. Take me any man who bewitched with custome, commodity, or pleasure, gives himselfe scope and liberty to live in the breach of any of Gods commandements, be it secret or open: as constant neglect of the duties of religion in private: accustomed mispending of pretious houres due to the businesse of our studies and callings; usuall swearing; secret thoughts and practices of uncleannesse; unsatiable desires of earthly greatnesse, and abundance; unjust increase of wealth, by usury, bribery, or other secret indirect courses, excusing love of some though lawfull pleasures, &c. I say take me such a man that allowes himselfe in these or the like practices contrary to Gods most holy law, and hee will be found though in name a Christian, yet in heart an Infidell. For trie now the temper and disposition of this mans soule; bring but the word of God unto it, and you shall see it presently. Lay upon these sinnes the censure of the Word in a faire ingenuous and direct reproofe, without scoffing and bitter gybing, presse it upon the conscience once and againe lovingly and sharply, and see now what strange entertainment Gods word shall finde at such a mans hands. The blood begins to be warm'd with wrath and choler; the stomacke riseth, and the gall of unchristian malice overflowses, the conscience and powers of the soule are of purpose turmoyld, that the water being troubled their owne image may not appeare in it, the head is presently imployed in all cunning tricks and distinctions to avoide the stroke of the Word, the tongue is ready with an apologie to defend it, and if the hand hold from violence tis well. Now whence is all this frowardnesse? Hence, because the heart is resolved, let God say what hee will, yet in this point not to beleeeve that it is better to follow his counsell, than our owne desire. In which case tis strange to see with what rage and unmercifull fury the Prophets of old, Christ and his Apostles in their times, were persecuted by those to whom they preached in all meekenesse and demonstration of good will towards their

soules. The like fiery opposition have the Ministers of the  
 Gospell and faithfull Preachers of Christ crucified, found  
 ever since at the hands of their people, when once they  
 have beene touched where they would not bee medled  
 withall. Straightway a whole Parish will be in an uproare,  
 durt and scorne is hurld in the face of the Minister and his  
 doctrine, all froward courses taken to worke him woe and  
 shame, and all this done by those that wil yet be counted o-  
 bedient and beleeving Christians. But are they so indeed ?  
 they doe not deserve so much as the name. A Faith in-  
 deed they have, but not that which is true and rightly  
 planted. For know this, that True Faith and a constant  
 wilfull refusall to be guided by God in any one particular,  
 whether the doing of a duety, or leaving of a sinne, are as  
 incompetent as Christ and *Belial*. For aske a man that is  
 thus partiall in his courses, You say you firmly beleve the  
 promises of the lifeto come, that God will pardon your  
 sinnes and save your soule: why do you not as firmly beleve  
 the promises of this life, but are altogether caring and di-  
 strustfull in your affaires ? You beleve verily that God is  
 offended with murder, adultery, &c. and therefore you  
 leave them : why doe you not beleve also that hee is as  
 much angry at swearing, lying, drinking, and such like  
 disorders ? You beleve God hath forbidden stealing, and  
 you are perswaded tis nought : why doe you not beleve  
 that usury, bribery, or idlenesse in a mans calling are as bad,  
 being as much forbidden ? You beleve that tis a good  
 thing to seeke unto God in time of adversity, and when a  
 man's old, sick, and now neer unto death, then to pray, fast,  
 do all good works, and live religiously, is excellent: why  
 doe you not beleve that the same courses of Piety and  
 Holinesse are as acceptable to God, as much required of us  
 in time of health, youth, and prosperity, seeing God hath  
 equally commanded them at all times ? Aske a thousand  
 such questions, he cannot answer you to one. For is it from  
 a through consideration of Gods truth, wisdom, power,  
 revealed in the Word that he is moved to beleve such and  
 such

such things? If that were the cause, why doth hee not equally beleieve all, when Gods authority is the same in all? Is it from true love to God and Goodnesse, that he is content to be ruled in such things? If that were the cause, tis certaine he that loves goodnesse for its owne sake, would love all things that are good, and love alwayes in a good matter, as the Apostle speakes.

What is it then? He answer for him; tis that which the Apostle speakes of, *Heb. 3. 12.* καρδια πορευεσθαι, an evill heart full of unbeliefe, that having embraced certaine truths not prejudiciall to it selfe upon vaine and worldly considerations, in others slips the collar, and departs away from the living God, refusing to accept of his counsell.

The truth of this is most certaine from that excellent rule of *S. James, Chap. 2. 10. 11.* [*Whoever shall keepe the whole Law and yet faileth in one point he is guilty of all: For he that said, Thou shalt not commit adultery, said also thou shalt not kill. Now though thou doest none adultery, yet if thou killest, thou art a transgressor of the Law.*] What, is it equall that he who transgresseth the Law in one point, should be held guilty of the breach of all the Commandements? Yea, it is most equall and just: for Gods Sovereigne Commandement is the same in all. Hee therefore that for conscience sake obeyes in one, will obey in all. Hee that breaks one wilfully and customarily, keepes none at all for conscience sake; and if all things hit aright, he will be as ready to transgresse in the rest, as in that one. Wherefore God judgeth him according to the disposition of his heart, that he is a transgressour of the whole Law. So in our obedience of Faith, Gods truth is the same in every part of his Word; he that hath spoken this, he hath spoken that also: he therefore that upon right grounds beleieves in one point, will for the same beleieve in another: if Gods authority cannot prevaile with him in one, that is not the motive which makes him assent to others: and therefore if occasion serve, such a one will dissent alike from  
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all; according to which Habitually disposition of the soule, he is rightly to be judged an Vnbeleever. He that rejects Gods command in one thing, doth not much regard it in any thing: hee that willingly slights Gods authority and truth in this point, makes as little account of it in another.

You have now here, my brethren, opened unto you that Master-veine wherein runnes all that corrupt bloud of Hypocrisie and secret Infidelity, wherewith the greatest part of men professing Christianity are infected. This is that bitter roote of mens Apostasie and back-sliding from Pietie to profannes, or from a true Religion to a false. Even this partiall and ill directed Faith, is that which one justly calls the greatest part of the Divells Iudiciall Astrology, whereby he prognosticateth the downfall of many, who yet seem Saints in the Church & zealous professors of Religion. Oh, when he sees a man take a dispensation without asking God leave, craving pardon, with a, God be mercifull unto me in this, and so standing out in this or that knowne evill practice; he now knowes what to judge of such a man, he sees a prey within the reach of his snares, which thereupon he sets so artificially, fitting his temptations to his humors, till in the end he catch his heele in the grin, plunging him into some abominable practice, to his owne destruction, and the disgrace of his Religion. Who could have thought that many Starres in the Church shining bright in all outward holinesse, could have fallen from Heaven, & their light bin put out in utter darknesse; had not after times. discovered, that they alwayes lived in some secret ungodly practice?

For our selves, if wee will duely consider the state of our soules, it will be easie hereby to make a prognostication unto our selves, what will become of us hereafter. Hee that can shift and distinguish, and put off from himselfe, & be content to give God the hearing, yet choose to think and doe what hee lists, let not his forward faith and  
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zeale in something deceive himselfe, as it doth the world: but let him write downe himselfe for a counterfeite, whose Faith will certainly faile when it shall bee assaulted by stronger temptations.

Now on the other side, that Faith which is true and sound hath alwaies this essentiall marke, that it doth assent Vniformely to all Gods revealed will. It makes not choise of some where; it must embrace all, it knowes God must have all, or he will have nothing; and therefore it divides nothing to times, and seasons, and private respects: it beleeves what it likes not, as well as that which contents it, as well that that brings disadvantage, as where theres likelihood of honour or profit. It compares all things within and within us on the one side, with Gods truth and goodnesse on the other; & so reckoning the worst, it finds Gods anger to be worst of all; forecasting the best, it beleeves Gods favour to be better than it. Then it resolves, let God say what he wil, to beleieve that that is good, honest, profitable and excellent to bee followed at all times, in all places, above all things that can be set against it. This is that temper of the soule which is *ἡσυχία*, Faith without faining, 1. *Tim.* 1. 5, this is faire, sincere, hearty plain dealing. This is to ascribe glory to God, and give him his full due, setting our seale unto his truth, ratifying it by a most willing absolute subscription to all. Such hath beene the Faith of the Saints. That of *Abrahams* is admirable conflicting with so many, yet conquering all oppositions, being thoroughly grounded upon the infinite truth, goodnesse, and power of God. If God bid him leave all, his friends, his fathers house, the land of his nativity, to goe into a strange countrey upon hopes of great matters, he is upon his journey straight, and no intreaty can stay him in Mesopotamia. When hee is in Canaan, where bee now his great possessions? Hee hath not so much as a foote



of land given him, *Act. 7. 5.* not so much as his grave without a purchase from the Hittites. But shall his seed enjoy it? yea, they shall, but tis a long time first, some three hundred yeares after *Abraham* is dead, when the wickednesse of the Cananites is full. But wheres the seed it selfe that shall enjoy it? *Abraham* waits a hundred yeares before hee have *Isaack*. Now hee hath him shall hee live in Gods sight? No, *Abraham* must goe and cut his owne sonnes throate, and *Isaack* the hope of *Abraham* and of the world, must dye by the hand of his old Father. Who but *Abraham* would not here have quarrelled with God, and laid slacknesse, falshood, unjustice, and cruelty to his charge? But *Abraham* is *descriptus* doubts nothing all this while, let God command or promise the most strange, unlikely, unpleasing, unreasonable thing in the world, hee will not question it, tis God that saith it, and therefore hee is *anagoge* fully assured that hee which hath promised is able to doe it, *Rom. 4. 21.*

*Moses* had a faire way to preferment, he was learned, wise a proper person, brought up at the Court, beloved as the Sonne of *Pharaohs* Daughter, every way a man of singular hopes to become Great in *Ægypt*. This would have made a Courtier of these times to have borrowed many a point of Law and Conscience, and strained hard to conceale his Religion, denie his Nation, and turne *Ægyptian*, at least his head would have beene hammering upon a piece of pollicy, that the poore Hebrewes might have beene much releevd by him being a great man with *Pharaoh*. But *Moses* hath no such thoughts: his Faith turnes his eyes another way *eis tū uideretionē*, unto the Recompence of Reward; and then *Moses* comparing the adversitie of Gods people, with the pleasures of *Pharaohs* Court, the rebuke of Christ with the riches of *Ægypt*, hee concludes, that it is better to bee a bond-man among the Hebrewes,

Hebrewes, than a revelling Courtier among the Egyptians, that its farre, farre better to bee poore and religious for Christs sake, though rebuked and scorned of the world, than to be great and ungracious. *Heb. 11. 24. 25. 26.* In a word, reade that whole chapter once and againe, and see what is the practice and power of Faith in the Saints of God; you shall behold in them an absolute, Uniforme and constant resolution to beleêve God above and against all that can bee opposed: when temptations come on every side, reproaches, bonds, imprisonment, banishment, the sword, the fagot, the gibet, and a thousand difficulties present themselves, their faith makes way thorough all, and come what can come, they are resolved to [*Follow the Lambe whithir soever hee goes,*] *Rev. 14. 4.*

For Conclusion of this point, let me intreate you to be exhorted each one to looke unto this matter, to trie how his heart stands affected in point of religion: and to remember as long as you live this most pretious and certaine truth, That true faith is uniforme, and equally respecteth the whole revealed will of God: without limitation to this or that particular, without referuing to our selves, such or such a wicked resolution, without all provision that no inconveniences accrew unto us. Hee whose faith is thus patched up and dawbed with untempered mortar, let him know for certaine that in a frost twill shatter all to peeces, and when temptations beates upon it, the whole building will runne to ruine. Take therefore I beseech you that counsell of Christ which hee gives in this matter, *Luk. 14. 25. & seq.* Great multitudes then as now, did runne after Christ, very forward to heare and beleêve his doctrine. Christ turnes unto them and tells them, that tis another manner of matter than they are aware of, to bee his disciple: Hee that will be so, must hate his father and mother, and wife and Children, and brethren and si-

sters, yea, his owne life for his sake, forsaking all, taking up his crosse and following him. Doubt yee not but this seemed to them a harsh doctrine, a very rough and unpleasant religion. But tis neither better nor worse: and therefore our Saviour bids them bethinke themselves what they have to doe, like wise builders to cast up their charges aforehand; like provident warriors to muster up their owne forces, and duly consider their abilities, lest venturing rashly, they at last sit downe with losse and disgrace. The same I speake to you my brethren, Sit yee downe first, take counsell, reckon the cost, see what religion will stand you in: your lusts must be crossed, the world must be displeased, and despised too, Sathan must be fought withall, hazzard of disgrace and dammage must be undergone, friends and goods and life must be parted withall, if need require, the crosse must be borne daily. If now upon these condicions thou art heartily and freely content to plight thy faith to God, and take Religion with all its inconveniences, then goe on and prosper in this resolution, thy heart is sincere, and thy faith sound. But if upon heady and slight considerations thou hast put thy selfe forward upon the profession of Religion, not forecasting the worst as well as the best of it, then know that thy case is like that of the Scribe, *Mat. 8. 18.* who there tells Christ in great forwardnesse, Hee would follow him whithersoever he went. But when the silly man heard Christ reply otherwise than hee lookt for [*The Foxes have holes, and the birds of the ayre have nests, but the Sonne of man hath not whereon to rest his head*] implying, that there was little hope to be rich and honourable by being one of his followers: this now fits not his covetous and ambitious humour, and therefore upon such an unexpected answer hee flinches, Christs company is too meane and poore for his great hopes, and for him he shall goe alone. A miserable thing it is for a man thus

thus to come in at last with a *Non pararam*, I had not thought religion had required such absolute obedience, I thought I might have done so and so, and yet have beene a true beleever. Hadst thou not thought it? The more fool thou, that wouldest not bethinke thy selfe better in so serious a businesse. Thinke then of it now, and thinke alwayes of it, that hee who beleeves and does only what him pleaseth, hee neither beleeves nor doth any thing as hee ought.

Thus wee have done with Faith as it respects the whole course of Religion, and every part of the Word of what nature soever. Next wee are to consider of True Faith, as it lookes towards the particular promise of Grace, and is directed unto Christ. Which Act though it be particular, yet is of greater necessity and excellency than all other: because it gives life as to our soules, so to our beleefe of other things, which are beleaved with relation unto Christ. Faith in regard of this particular Object and Act I thus define, [*It is a grade of sanctification wrought by the holy Ghost in every regenerate man; whereby for his owne particular hee trusteth perfectly unto the promise of Remission of sinnes and Salvation by Christs righteousness.*] I neede not stand at large upon every particular: That Faith is a sanctifying Grace, part of our inherent righteousness, that the Spirit of God is the onely author of it, that a regenerate man is the onely subject of it, these things have beene shewed heretofore. The Object also of it is manifest, by what names soever the Scriptures expresse it, namely, the Lord Iesus Christ, or God in Christ, or the Gospell, or the Promise *et cetera*, all comes to one, and wee neede not be curious. But touching the proper Act of Faith as it justifies us, a little more at large: It consisteth in Trust or Reliance upon the promise for our owne particular, when the soule depends wholly thereupon, looking after no other helpe. You have

heard heretofore that to Believe the truth of a particular promise, is to Trust upon the performance of it to mee: and that the Assent of Faith which is given to such a promise is properly called *Fiducia*, or Trust. Now the Promise of grace in Christ is made unto us in particular termes, both in the Word preached and Sacraments: to assent unto this promise, is not barely to acknowledge that there is such a thing in the world as Remission of sinnes by Christ to bee bestowed on some, God knowes who: (for this is to beleve the Promise, not as a promise, but as an History) but this assent is of the whole heart, in Trust, Reliance, Dependance, Adherence, Affiance, or if there bee any other word expressing that action of the regenerate soule, whereby it casteth and repositeth it selfe only upon Gods Promise in Christ for the obtaining of eternall happinesse. That *Fiducia* is of the essence of Iustifying Faith we make good:

A Ioh. 1. 12.  
Rom. 10. 14.  
b Rom. 4. 5.  
A & 16. 31.  
c Eph. 1. 12.

1. From the phrase of Scripture used in this business. Those phrases *in*, *unto*, *into* God, Christ, the holy Ghost, are not used as the learned know, by prophane Writers, but only by Ecclesiastical: implying that in Divine matters *in* signifies besides the naked acknowledgements of the Head, the confidence and affiance of the Heart.

2. From that opposition which is made betweene Faith and distrust or Doubting. *1. Cor. 13. 12.* [Let him aske in Faith, and he shall receive, & nothing doubting.] and *Rom. 4. 20.* [Abraham believed God, and was accounted not thorough unbelieve.]

3. From that excellent place, *2. Tim. 1. 12.* where it is apparent that to beleue, is as much as to commit our selves to Christs trust and keeping. [I know, saith the Apostle, *in whom I have beleueed*, or *whom I have trusted*] for, as it followes [I am perswaded that he is able to keepe *that thing wherewith I have*

*have entrusted him, or delivered up to his keeping.* ¶ What was that? His Soule unto everlasting Salvation. Wherefore to Beleeve the promise, is with Confidence and Trust to relye upon it, resting our soules upon the performance of it. Which assent of Faith is wrought in the soule in this manner:

1 A man is inlightned to see his sinne and miserie: and therewith an utter impossibilitie to satisfie God for the one, or free himselfe from the other, by any power and merit in heaven or earth, but onely by the Name of Iesus Christ: And this drives him from seeking helpe elsewhere.

2 The promise of Grace is proposed, and Christ freely offered unto him.

3 Whence in the third place, the Heart touched by the Spirit of Grace, drawes neere unto Christ, throwes it selfe into his armes, grasping about him with all its might, hiding it selfe in the clefts of this rocke from the stormes of Gods furious indignation. It bespeakes Christ in all termes of confidence and affiance, My Lord, my God, my hope, my fortresse, my rocke, my strength, my salvation, Save me or I perish. Have you seene how a tender infant in the apprehension of some danger approaching runnes into the armes of his Parent for succour? so doth a soule pursued by the terrors of the Law, and affrighted with the fearefull sight of Gods frowning countenance, fly with speed into the bosome of Christ, hang upon him, and most importunately sues to be taken into his protection. Now, one favourable looke from him is worth a thousand worlds; and if he will but say unto it, I am thy salvation, it will not exchange the comfort of that word for all the kingdomes of the earth. Wherefore the soule now thinkes of nothing but Christ, to live or die Christ is all in all with it, him it followes with all strong cries and teares for mercie and comfort, in him it apprehends plentifull redemption and all sufficiencie



ficiency of salvation, and therefore having once laide hand fast upon him, to die for it no force shall make him loose his hold. This worke of Faith as it doth greatly glorifie God, by ascribing the whole honour of our Salvation unto his only free Grace in Iesus Christ, so God againe is pleased highly to honour it above all its fellow Graces, by making it the blessed instrument of all the comfort we enjoy in this present world, thereby giving us assurance of our Iustification in his sight by Christs righteousnesse. Whereupon followes in their times, a double comfort unto the soule.

1. Peace of Conscience, resting it selfe secure upon the stability of Gods promise. It hath now what to oppose against the severity of Gods justice, and the accusations of the Law, even an All-sufficient Righteousnesse in Christ, able to satisfie them both to the full, whereupon its quieted, and injoyes abundance of sweetest peace, being freed from those terrors which before compassed it about on every side.

2. That kinde of *Fiducia* which wee call assurance and full perswasion of the pardon of our sins. This is a fruit of that other *Fiducia* or Trusting unto the promise it selfe, wherein stands the proper act of justifying faith. And it followes it, not alwayes presently, but after some time, haply a long time after much paines taken in the exercise of Faith and other graces. For how many faithfull soules are there who stedfastly beleeve and rest themselves only upon Christ for their salvation, who yet would give a world to be assured of Gods favour, and fully perswaded that their sinnes are pardoned? yet aske them in their sorrowes and feares, can you beleeve in Christ, committing your soules unto him, depending only upon him and no other? They will answer, yea, I cast my selfe upon him, let him doe with me as he pleaseth, while I live Ile trust in him. But now this although it should, yet will not satisfie them,

them, they want joy in the Holy Ghost; theres no testimony of the Spirit in them, they have no peace, no sense and inward feeling of Gods love, and therefore they cannot be assured that their sinnes are pardoned, and that they be in Gods favour. Whereupon they'll be ready to fall backe, and tell you they doe not nor can beleve in Christ at all. A great mistake, and that which casteth many a Conscience upon the racke, tormenting it with unsufferable feares, where there is no cause. They have no justifying faith? Why? Because they want full assurance of the pardon of sinnes. A false argument. Justifying Faith is not to be assured of pardon: But to trust wholly upon the promise for pardon. Which point duly considered, would helpe us to a singular remedy for the consolation of consciences distressed about point of their salvation, who whilst they eagerly labour ( and I cannot blame them ) for an experimentall and sensible assurance of Gods favour, doe too too much neglect that comfort which their faith would afford them, in that, notwithstanding their feare, they are able still to commit their soules unto God as to their faithfull Creator and Redeemer. These men should doe with their soules as *David* did with his in the like temptations; [*Why art thou cast downe my soule, why art thou disquieted within me?*] Here was little peace and joy, doubts still arising, which causeth him to aske the question once, againe, and a third time. But see how he still answers [*Wait on God, wait on God, and againe, wait on God; for I will yet give him thanks, who is my present helpe and my God*] *Psal.* 42. 5. 11. and 43. 5. See, when hee hath no comfort, heres his comfort, even his faith, that he can still depend upon God for comfort. The further explication of this point depends upon the resolution of that practicall Syllogisme, whereby certainty of Salvation is concluded; which is this.

P p

Whosoever

Whoſoever beleeveſh, His ſinnes are pardon'd, and  
hee ſhall be ſaved :

But I beleeve, *Ergo*

My ſinnes are pardon'd, and I ſhall be ſaved.

The *Major* here is of Faith. The *Minor* of Senſe and  
Experience. The Conclusion is of both, but chiefly of  
Faith, as it followes on the premiſſes by infallible argu-  
mentation ; and partly of ſenſe, as it is founded on the  
inward experience of Gods grace working upon our  
ſoules. Wee may take comfort in this concluſion as we  
are aſſured of it by faith, even when experience  
and ſenſe it ſelfe failes. But of this more,  
when we ſhall ſpeake of the fruits  
and conſequents of  
Faith.




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FINIS.

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